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# DISCOURSE, PARAGRAPH, and SENTENCE STRUCTURE in SELECTED PHILIPPINE LANGUAGES

## VOLUME III

## TEXT MATERIAL

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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Robert E. Longacre

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The Summer Institute of Linguistics
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Santa Ana, California 92702

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# INTRODUCTION

The purpose of this volume is to provide analyzed samples of discourses of various genre in some of the languages studied in the project. In Volume I it was not feasible to give such samples. Illustrative data was mostly given in the form of summary and sampling in English translation. In Volume II, while data in the various indigenous languages are regularly presented to illustrate the various sentence types, a further disadvantage is incurred in that the sentences are torn from their context in discourse. For these reasons, Volume III is indispensable to the understanding of the whole. Many of the discourses cited for various reasons in Volume I are given in this volume. A representative selection of the paragraphs which are given in English translation in Volume I also occurs in the discourses here reproduced. Furthermore, some of the texts identify the sentence types of the constituent sentences of the discourses. This makes it possible to see the sentence types in context. Finally, the role of conjunctives and connecting particles is well illustrated.

It proved impossible to include more than a representative sampling of the wealth of analyzed text material that the project has produced. Some notable omissions are: Atta Negrito texts prepared by Claudia Whittle; Maranao texts, by Robert Ward; and Ata Manobo texts, by Shirley Abbott. It is hoped that these bodies of text material can be published as independent publications along with the descriptions that accompany them.

This volume of text divides naturally into three parts: (a) from Luzon; (b) from Mindanao exclusive of Manobo; and (c) from Manobo. The division includes Bontoc, Itneg, and Botolan Sambal text material. Of these, Bontoc has the widest spread of discourse genre represented in that it includes NARRATIVE, PROCEDURAL, ACTIVITY (posited only in Bontoc), and HORTATORY DISCOURSES. Itneg has PROCEDURAL and HORTATORY text. The PROCEDURAL texts of Itneg are of special interest in that they exemplify well SIMULTANEOUS and ALTERNATIVE STEPS in paragraph structure. The Botolan Sambal discourses are PROCEDURAL, EXPLANATORY, and HORTATORY. The Botolan Sambal EXPLANATORY DISCOURSE is of interest as the only discourse of this genre for which anyone prepared an analyzed sample in a language of Luzon.

Mindanao, exclusive of the Manobo complex, is represented in the following languages: Sarangani Bilaan, Tagabili, and Mansaka. In the former two languages, texts are given in each of the four genre: NARRATIVE, PROCEDURAL, EXPOSITORY, and HORTATORY. For Mansaka only PROCEDURAL texts are given.

Representative of the Manobo complex are Ilianen Manobo texts (NARRATIVE, PROCEDURAL, HORTATORY, and DRAMATIC) and the Dibabawon texts. Most of the latter are a specialized variety of PROCEDURAL texts, viz. game procurement.

The texts reflect varying degrees of analyses. In the Bontoc, Ilianen Manobo, Dibabawon Manobo, and Mansaka texts the analysis extends from the discourse level down to the identification of sentence types which expound the various paragraph level tagmemes. Furthermore, in the large fold-out diagrams which accompany three of the Dibabawon PROCEDURAL texts the analysis is extended down through the analysis of the various clause types and their component tagmemes. This extension of the analysis in Dibabawon makes possible here and only here in these texts the examination of the determining influence of the discourse as a whole on the structure of parts smaller than the sentence. In the Itneg texts the analysis covers the structure of the component paragraphs of the discourse and identification of the sentence types which expound paragraph level tagmemes. The analysis on the discourse level is incomplete in that while discourse types are identified and APERTURE and CLOSURE indicated no further discourse level analysis is indicated. In Botolan Sambal, Sarangani Bilaan, and Tagabili the analysis extends from discourse down through the paragraph, but the sentence types which expound the various paragraph level tagmemes are not indicated.

Aside from the Dibabawon, the formats of the texts have been standardized. In the right hand margin the paragraphs and sentences of the text are numbered consecutively. In languages other than Bontoc the numbering of embedded paragraphs is a decimal number; thus 1.1 indicates a paragraph embedded in paragraph 1. In Bontoc embedded paragraphs are given a consecutive number; thus 2 may be embedded within and form a part of paragraph 1. This divergence in numbering is retained in order to retain the original cross-reference to a given paragraph in a given language as found in the subject data of the project. For Sarangani Bilaan I include the "Discourse Linkage Charts" prepared by Blackburn and McLachlin for each of the texts that they present.

The texts also reflect varying degrees of editing and restatement on my part. The Mansaka PROCEDURAL DISCOURSES as here presented embody my reanalysis of Thelma Svelmoe's texts as originally presented. While she considered them to be HORTATORY DISCOURSES and analyzed them accordingly, I have considered them to be PROCEDURAL. The identification of sentence types is Thelma Svelmoe's work based on the unpublished sentence paper of her husband, Gordon Svelmoe. The Dibabawon texts are as they came from the hand of Myra Lou Barnard. I have not even adapted their format to the format of the other texts presented in this volume. Otherwise, texts in the other six languages reflect basically the analysis of my colleagues who transcribed them with minor editing and restatement on my part. Of these texts, however, Bontoc is the least retouched. Many of the points at which reanalysis and restatement has proved necessary are indicated in Parts 1 and 2 of Volume I.

The Dibabawon texts are distinctive in many ways. They form the largest and most homogeneous collection of texts in one genre in one language. Because of the peculiar significance of these texts and their analysis as originally performed by Myra Lou Barnard (assisted to no small degree by Jannette Forster) I have not insisted on adapting their terminology and labeling to that standard throughout the rest of the three volumes. Thus, as stated in Volume I, Part 1, Section 2.5 and in Part 3, Section 0, these texts are labelled PROCEDURAL NARRATIVE DISCOURSES (instead of PROCEDURAL DISCOURSES) and SPECIFIC NARRATIVE DISCOURSES. While the latter sort of texts are in many ways similar to the former, they are pseudo-procedural in that they give actual accounts of implementation of procedure, rather than prescription of procedure. Furthermore, in Dibabawon, STEP tagmemes are constituent tagmemes of the L-discourse while in other languages STEP is a constituent tagmeme of grammatical PROCEDURAL PARAGRAPHS. Granted this divergence it did not seem worthwhile to recast these texts into the same format as the others. Finally, in the Dibabawon texts alone is an attempt made to distinguish the lexical from the grammatical structure on various hierarchical levels. This dual structure of the texts is illustrated in three of the large fold-out tree graphs that occur at the end of this volume.

The texts here presented were transcribed and analyzed by:

Bontoc: Lawrence Reid
Itneg: Charles Walton (sentence analysis by Janice Walton)
Botolan Sambal: Harriet Minot
Sarangani Bilaan: Barbara Blackburn and Betty McLachlin
Tagabili: Doris Porter
Mansaka: Thelma Svelmoe (sentence analysis by Gordon Svelmoe)
Ilianen Manobo: Hazel Wrigglesworth (sentence analysis by Jean Shand)
Dibabawon Manobo: Myra Lou Barnard (sentence analysis and charts by Jannette Forster)

# TABLE OF ABBREVIATIONS

| | |
|---|---|
| AmpliS | Amplification Sentence |
| AntiS | Antithetical Sentence |
| CogS | Cognitive Sentence |
| CoorS | Coordinate Sentence |
| C-RS | Circumstance-Result Sentence |
| DQF | Direct Quotation Formula |
| DQS | Direct Quotation Sentence |
| ElipCond | Elliptical Condition Sentence |
| ElipMS | Elliptical Merged Sentence |
| EquS | Equational Sentence |
| EquQS | Equational Quotation Sentence |
| EquivS | Equivalent Sentence |
| ExS | Extent Sentence |
| ExclS | Exclusive Sentence |
| GenCondS | General Condition Sentence |
| HortS | Hortatory Sentence |
| IQS | Indirect Quotation Sentence |
| IQuesS | Indirect Question Sentence |
| IRefS | Indirect Reference Sentence |
| JuxS | Juxtaposed Sentence |
| MPurS | Merged Purpose Sentence |
| MS | Merged Sentence |
| ParaS | Paraphrase Sentence |
| PurM | Purpose Margin |
| QSig | Quotation Sign |
| QuasiClEquivS | Quasi-Clausal Equivalent Sentence |
| RecS | Recapitulation Sentence |
| RheS | Rhetorical Question Sentence |
| SeqS | Sequence Sentence |
| SeqExS | Sequence Extent Sentence |
| SeqSerS | Sequence Series Sentence |
| SitS | Situational Sentence |
| SubS | Subjunctive Sentence |
| SS | Simple Sentence |
| ThoS | Thought Sentence |
| TM | Time Margin |

| | |
|---|---|
| (A) | ANSWER |
| ACT | ACTIVITY |
| ALT PROC | ALTERNATE PROCEDURE |
| ALT ST | ALTERNATE STEP |
| ANTI EXPL PARA | ANTITHETICAL EXPLANATORY PARAGRAPH |
| ANTI HORT PARA | ANTITHETICAL HORTATORY PARAGRAPH |
| BU | BUILD-UP |
| COMP DIA PARA | COMPOUND DIALOGUE PARAGRAPH |
| COMPX DIA PARA | COMPLEX DIALOGUE PARAGRAPH |
| CONCL | CONCLUSION |
| COOR PARA | COORDINATE PARAGRAPH |
| COOR EXPL PARA | COORDINATE EXPLANATORY PARAGRAPH |
| COOR HORT PARA | COORDINATE HORTATORY PARAGRAPH |
| DIA PARA | DIALOGUE PARAGRAPH |
| EV | EVENT |
| EVAL | EVALUATION |
| EXCH | EXCHANGE |
| EXHOR | EXHORTATION |
| EXPL PARA | EXPLANATORY PARAGRAPH |
| EXPO | EXPOSITION |
| $(\overline{\text{GREET}})$ | COUNTER GREETING |
| (GREET) | GREETING |
| HORT PARA | HORTATORY PARAGRAPH |
| NON-VERBAL RESP | NON-VERBAL RESPONSE |
| PARENS | PARENTHETICAL |
| POINT | POINT (HORTATORY) |
| $\text{POINT}_{ex}$ | POINT (EXPOSITORY) |
| PRELIM | PRELIMINARY |
| PROC PARA | PROCEDURE PARAGRAPH |
| PROJ PARA | PROJECT PARAGRAPH |
| $(\overline{\text{PROP}})$ | COUNTER PROPOSAL |
| (PROP) | PROPOSAL |
| $(\overline{\text{Q}})$ | COUNTER QUESTION |
| (Q) | QUESTION |
| REAS | REASON |
| REINF | REINFORCEMENT |
| REJ | REJECTION |

| | |
|---|---|
| ($\overline{\text{REM}}$) | COUNTER REMARK |
| (REM) | REMARK |
| RES | RESULT |
| RESP | RESPONSE |
| $\overline{\text{SEC}}$ | COUNTER SECTION |
| SEC | SECTION |
| SIM DIA PARA | SIMPLE DIALOGUE PARAGRAPH |
| SIM EXPL PARA | SIMULTANEOUS EXPLANATORY PARAGRAPH |
| SIM ST | SIMULTANEOUS STEP |
| SP | SPEECH |
| ST | STEP |
| TERM | TERMINUS |
| TEXT | TEXT |
| WARN | WARNING |

# NARRATIVE DISCOURSE

## The Mainit Feast

## Central Bontoc

P S

1 APERTURE:SS Nan iMainit, domnoda kano.
the Mainit-people feast-they report

'The Mainit people, they feasted, it is said.'

1 EPISODE 1: NARR PARA (= $BU_1$, $BU_n$)

2 $BU_1$:MS Inmalida nan iMainit ay in-awid ad
came-they the Mainit-people link return to

Guinaang, tay domnoda.
Guinaang because feast-they

2 $BU_n$: EXPL PARA (= TEXT, EXPO)

3 TEXT:SS Nawakas pay nadkatda nan
next-day moreover visit-they the

4 iGuinaang. EXPO:SS Igda angsan nan inmey.
Guinaang-people very-they many the go

'The Mainit people came to Guinaang to invite them to Mainit because they were feasting. The next day moreover the Guinaang people went to visit. Very many went.'

3 EPISODE 2: NARR PARA (= SETTING, $SP_1$, $BU_n$)

5 SETTING:SS Nan naay esa ay iGuinaang
the this one attributive person-Guinaang

ay maiwed madkatana, tay maid
attributive none visiting-place-his because none

agina, nal-osda kano nan ipogaw, ig insemesemek
relative-his departed report the person very thoughtful

6 sinan deey kag-aw. $SP_1$(PROP):DQS "Ay eyak man
in that midday introducer go-I

7 et insalang ad Mainit." $BU_n$:CoorS Inmey kano,
buy-meat at Mainit went report

inmon-onod.
followed

'This one Guinaang man who had no place to visit because he had no relatives, when the people had left he was very thoughtful during that day. "I'm going to go buy meat at Mainit." He went, it is told, and followed.'

P S
4 EPISODE 3: COMPX DIA PARA (= SETTING, SP$_1$, SP$_1$, SP$_2$)

8 SETTING:ParaS Manad-alan ad Lang-ayan. inilana nan
walk to Lang-ayan saw-he the

otot ay manad-alan, makidad-alan nan otot.
rat attributive walking join-walking the rat

9 SP$_1$(Q):ThoS Kanana en mo ad-it ne nan ibagan
say-he quote if negative what the say

nan otot, tay apay manad-alan ya omon-onod.
the rat because why walk and follow

10 SP$_1$(PROP):ThosS Piniditna kano nan bato ay
picked-up-he report the stone link

11 mangwani en mananog. SP$_2$($\overline{\text{PROP}}$):ParaS Nanbal kano
saying quote throw-at answer report

nan otot, kanana kano en, "Adika domanog,
the rat say-he report quote negative-you throw-at

tay ad Mainit nan omayak."
because to Mainit the go-I

'As he was walking to Lang-ayan he saw a rat walking, the rat was walking with him. He wondered what the rat wanted to tell him, because why was it walking and following? He picked up a stone thinking he would throw it (at the rat). The rat answered, it said, "Don't throw at me, because Mainit is my destination."'

5 EPISODE 4: COMPX DIA PARA (= SP$_1$, SP$_2$, SP$_1$, SP$_2$)

12 SP$_1$(REM):DQS Kinwanin nan am-ama en, "Tay
said the man quote because

sak-en eyak ad Mainit, ay eyak insalang, ay maiwed
me go-I to Mainit link go-I buy-meat link none

13 agimi ad Mainit." SP$_2$($\overline{\text{REM}}$):DQS Kinwanin nan
relative-our at Mainit said the

otot en, "Sak-en siya nan omayak, ta eyak ges omalas
rat quote me that the go-I so go-I also get

watwat tay nadkatda ges nan ib-ami, ya
meat because visit-they also the companion-our and

P S

14

| maid | madkatak." | $SP_1$(PROP):DQS | Kanan | kano | nan |
|---|---|---|---|---|---|
| none | visit-I | | say | report | the |

| am-ama | en, | "Ay | mo | siya | sa | et, | inbob-olegtat |
|---|---|---|---|---|---|---|---|
| man | quote | introducer | if | it | that | | follow-us |

15

| ta | entad | Mainit | ay | dowa | mo." | $SP_2(\overline{PROP})$:DQS |
|---|---|---|---|---|---|---|
| so | go-we-to | Mainit | link | two | then | |

| Kinwanin | nan | otot | en, | "Adika | domanog | mampay |
|---|---|---|---|---|---|---|
| said | the | rat | quote | negative-you | throw-at | then |

| ta | entad | Lobbangan | et | esaka | kay | sosom-ed | ya, |
|---|---|---|---|---|---|---|---|
| so | go-we-to | Lobbangan | | then-you | | wait-me | exclamation |

| et | as | sak-en | nan | i | omalas | watwat." |
|---|---|---|---|---|---|---|
| then | future | me | the | go | get | meat |

'The man said, "Because as for me, I'm going to Mainit, I'm going to buy meat, I have no relatives at Mainit." The rat said, "As for me, that's where I'm going, because my companions are visiting and I have no visiting place." The man said, "If that is so, let's go together, so we can go to Mainit, the two of us." The rat said, "Don't you throw at me, so we can go to Lobbangan and then you wait for me, and it will be me who will go to get meat."'

6 EPISODE 5: NARR PARA (= $SP_1$, $BU_1$, $BU_2$, $BU_n$)

7 16 $SP_1$(PROP):DQS (16-18) (= TM, DQF, QSig, DQ: HORT PARA [= EXHOR, REINF])

| Inmeyda | pay | kano | ad | Lobbangan, | kinwanin | kano |
|---|---|---|---|---|---|---|
| go-they | moreover | report | to | Lobbangan | said | report |

17

| nan | otot | en, | "Intatabonkas | nan | naay | liyang, | as |
|---|---|---|---|---|---|---|---|
| the | rat | quote | hide-you-in | the | this | cave | future |

18

| wa | nan | alaek | en | iyalik. | Sik-a | nan | manotokpaw." |
|---|---|---|---|---|---|---|---|
| there-is | the | get-I | and | bring-I | you | the | guard |

19 $BU_1$:SS

| Somaal | kano | tet-ewa | nan | naay | otot | ad |
|---|---|---|---|---|---|---|
| go-home | report | truly | the | this | rat | to |

| Mainit | sinan | labi | et, | tay | nan | domno | kayman |
|---|---|---|---|---|---|---|---|
| Mainit | in-the | night | | because | the | feasters | explain |

P S

| naseyepanda | nan | deeyda | manotokpaw | sinan | deey | maloto |
|---|---|---|---|---|---|---|
| sleep-they | the | those | guards | of-the | that | cooked |

20

| ay | watwat. | $BU_2$:CoorS | Kedeng | ay | lokaben |
|---|---|---|---|---|---|
| attributive | meat | | only | link | uncover |

| nan | naay | otot | nan | deey | sangdal | ay | nanapnos |
|---|---|---|---|---|---|---|---|
| the | this | rat | the | that | vat | attributive | filled-with |

21

| nan | watwat | ya | dalolosena | nan | dowan | botol. | $BU_n$:SeqS |
|---|---|---|---|---|---|---|---|
| the | meat | and | dragged-he | the | two | slices | |

| Kedeng | ay | ilayawnat, | isleknas | nan | baang | et, |
|---|---|---|---|---|---|---|
| only | link | took-away-he | enter-he-to | the | cane | |

| eneyna | ad | Lobbangan | sinan | deey | am-ama. |
|---|---|---|---|---|---|
| took-he | to | Lobbangan | to-the | that | man |

'Having gone to Lobbangan, the rat said, "You hide in this cave, there is something that I will be getting and bringing. You be the one to guard." This rat truly entered the village of Mainit at night, because the feasters, let me explain, they sleep those who guard the cooking meat. The rat uncovered the vat filled with meat and dragged out two slices of meat. He ran away with it, he made his way through the sugarcane field, and took it to Lobbangan to the man.'

8 EPISODE 6: NARR PARA (= $SP_1$, $BU_n$)

9 22 $SP_1$(PROP):DQS (22-24) (DQF, QS, DQ: HORT PARA
23 [= SETTING, EXHOR])

| Inneyna | pay, | ya | kanana | en, | "Naay | kan. |
|---|---|---|---|---|---|---|
| took-he | moreover | and | say-he | quote | here | |

24

| Totokpawam | na | ta | kasiyak | kayet | i | omala | ya |
|---|---|---|---|---|---|---|---|
| guard-you | this | so | again-I | even-yet | go | get | emphasis |

| ta | eyak | omakon | si | watwat | sisa | ta | isaal." |
|---|---|---|---|---|---|---|---|
| so | go-I | transfer | of | meat | there | so | take-home |

10 $BU_n$: EXPL PARA (= TEXT, EXPO)

25 TEXT:SS

| Kasi | kano | ges | tet-ewa | omey. |
|---|---|---|---|---|
| again | report | also | truly | go |

26 EXPO:ParaS

| Aw-ay | nangaat | ay | in-awid |
|---|---|---|---|
| maybe | how-many | attributive | return |

P S

tineb-awana nan deey sinsangdal ay watwat.
depleted-he the that one-vat link meat

'Having taken it, he said, "Here it is. Guard this, so I will again go to get some more, so I will go to relay meat from there to here to take home." How many times did he go back and forth, he depleted the whole vat-full of meat.'

11 EPISODE 7: COMPX DIA PARA (= SP$_1$, SP$_2$, SP$_3$)

27 SP$_1$(Q):SeqS Adi pay tanggawan nan naay
negative moreover light the this

iMainit ay mamankel sinan watwat
Mainit-person attributive responsible for-the meat

et, kanana en, "Ay into pay nan inmayan
say-he quote introducer where moreover the went

san deey watwat sina tay pasig begas nan maid."
the that meat here because very meat the none

28 SP$_2$($\overline{\text{PROP}}$):DQS Kananda kano en, "Ay
say-they report quote introducer

ilaenyo od man mo into nan mangmangnayana mo
look-you then if where the taking-place-it if

29 ad-it ipogaw?" SP$_3$(RESP):AntiS Ilaenda kano,
not person look-they report

maiwed met nangak-akang an didas nan papatonganda,
none step-between of them-of the sitting-their

ngem nan naay i manganggay sid-i, nan naay otot.
but the this go finish-off there the this rat

'Now then the Mainit man who was responsible for the meat shone a light on it and said, "Where has that meat gone, because the meat that was here has completely gone." They said, "You look where it has been taken to, if it is not someone (who has taken it away)." They looked, there was no way for anyone to pass through where they were sitting, but the one who had finished it off was this rat.'

12 EPISODE 8: NARR PARA (= SETTING, SP$_1$, BU$_1$, BU$_n$)

30 SETTING:SS Adi pay nan naay watwat ay
negative moreover the this meat attributive

P S

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | sasad-en | nan | am-ama | ad | Lobbangan, | ig | sintobon. |
| | wait | the | man | at | Lobbangan | very | one-pile |

13 31 SP$_1$(PROP):DQS (31-34) (DQF, QSig, DQ: EXPL PARA [= TEXT, REAS$_1$, REAS$_2$])

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Kasi | kayet | ges | kano | kanan | nan | deey | am-ama | en, |
| | again | even-yet | also | report | say | the | that | man | quote |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 32 | "Engka | man | naanalog | sinan | deey | bayas. | Yakey |
| 33 | go-you | | steal | of-the | that | wine | exclamation |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | siyas | nan | naay | watwat | et | ig | ed-edda | na | ya. |
| | it-of | the | this | meat | link | very | much | this | emphasis |

| | | | | | |
|---|---|---|---|---|---|
| 34 | Yakey | ig | maid | ininomtas | bayas." |
| | exclamation | very | none | drunk-we-of | wine |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 35 | BU$_1$:SeqS | Kasi | kano | ges | omey | nan | naay | otot | et, |
| | | again | report | also | go | the | this | rat | link |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| pay-ena | nan | naay | ballakew | sinan | deey | bayas | ay |
| put-he | the | this | plant | of-the | that | wine | attributive |

| | | | | | |
|---|---|---|---|---|---|
| naibabadeng | nan | lokban | sinan | deey | titiyan. |
| placed | the | jar | at-the | that | dripping-place |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 36 | BU$_n$:SeqS | Pay-ana | kano | nan | naay | dowa | ay |
| | | put-he | report | the | this | two | attributive |

| | | | | | |
|---|---|---|---|---|---|
| ballakew | ay | ig | amam-a | et, | iyayoayodoknat, |
| plants | attributive | very | big | | bent-over-he |

| | | | | |
|---|---|---|---|---|
| eneynas | nan | am-ama | et, | inomena. |
| took-he-to | the | man | link | drunk-he |

'Now the meat that the man waited for at Lobbangan, it was one heap. Once again the man said, "You go and just steal away some of the sugarcane wine. This meat, there is a great lot of it here! Shucks, we haven't had a drink of sugarcane wine!" Again it is told, this rat went, he filled a pitcher plant with sugarcane wine, the wine jar was placed under the eaves. Having filled two very big pitcher plants, he was bent over with them, and he took them to the man, and he drank it.'

14 EPISODE 9: NARR PARA (= SP$_1$, BU$_1$, BU$_n$)

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 37 | SP$_1$(PROP):DQS | Kanan | kayet | kano | ges | nan | naay |
| | | say | even-yet | report | also | the | this |

P S

am-ama ay iGuinaang ay ipogaw
man attributive Guinaang-person attributive person

en, "Ay engkat man ta nan et makan si
quote introducer go-you so the rice the

38 naanal-am." BU$_1$:SeqS Kasi kano ges omey nan
get-you again report also go the

naay otot et, wa nan nagogowad et, in-alana
this rat link there-is the served link got-he

39 di et ipaeynas nan giyag. BU$_n$:SeqS Eneyna ges
that link put-he-in the plate took-he also

ad Lobbangan sinan am-ama et id-ana.
to Lobbangan to-the man link reach-he

'Again this Guinaang person said, "You go and just get some cooked rice." Again the rat went, there was some ladled, he got it, he put it in a plate. He took it also to Lobbangan, to the man, he reached him.'

15 EPISODE 10: NARR PARA (= SP$_1$, BU$_n$)

16 40 SP$_1$(PROP):DQS (40-42) (= DQF, QSig, DQ: HORT PARA [= EXHOR, REAS])

41 Kanana kano ges, "Assa, akat man ta esatat
say-he report also there come-you so future-we

42 mangan. Ay ayaka pan nas watwatta."
eat introducer sufficient this-for meat-our

43 BU$_n$:SS Manganda.
eat-they

'He also said, "Come and let's eat. That's plenty of meat for us." They ate.'

17 EPISODE 11: NARR PARA (= SP$_1$, BU$_1$, BU$_n$)

44 SP$_1$(PROP):DQS Kanan kano nan am-ama en, "Ta
say report the man quote

eyak pan somiwat si soksokay sinan sana an tag-ey
go-I cut of sticks in-the that at above

45 et ibatawilta." BU$_1$:C-RS Adi pay
link carry-rod-we negative moreover

P S

lidingenda kano iyakyakotkot nan naay am-ama.
stick-on-they report bend-down the this man

18 BU$_n$: EXPL PARA (= TEXT, EXPO)

46 TEXT:SS Aman kano omon-onod ges nan naay
just report follow also the this

47 otot ay maiwed awitna. EXPO:SS Nan
rat attributive none load-his the

naay am-ama nan mangaawit sinan deey inalada
this man the carry of-the that got-they

ay watwat.
link meat

'The man said, "I'm going to go cut sticks from up above, we will use them for carrying rods." Now then they pushed the meat on to the carrying rods, that man was bowed down with the load. The rat, without a load, just followed along. This man was the one to carry all the meat they got.'

19 EPISODE 12: COMPX DIA PARA (= SP$_1$, SP$_2$, SP$_2$, TERM)

48 SP$_1$(PROP):CoorS Adi pay, omalidas
negative moreover come-they-to

Salibangaw, kanan kano nan otot en, "O ay
Salibangaw say report the rat quote hey introducer

ingedwaenta pet, ta kaanem nan sana as sonina, ta
divide-we so remove-you the that at end-it so

ibadengmo ta isaalmo nan kowam si abongmo."
put-down-you so take-home-you the yours to house-your

49 SP$_2$($\overline{Q}$):DQS Kanan kano nan am-ama ay
say report the man attributive

mataag en, "Ay into pay ngen nan
surprised quote introducer where moreover doubt the

sa mangnayan tona tay maid met abong datona."
future take-place this because none house this-one

50 SP$_2$($\overline{PROP}$):DQS Kanan kayet kano nan otot en,
say even-yet report the rat quote

"O, ibadengmo ya et tomaynanka, somaalka,
hey put-down-you emphasis link leave-me-you go-home-you

P S

51 as ges igadak si omayak." TERM:SS
future also responsibility-mine of go-I

Deey, nan pet in-aabongan nan otot as liyang ad Alatey.
there the house-place the rat at cave at Alatey

'Now they came to Salibangaw and the rat said, "Let's divide it, so you remove one end of the load, you put it down, and take home yours to your house." The man said, surprised, "Where is it going to take it to, because it doesn't have a home?" The rat also said, "You put it down and leave me and go home, it's up to me where I'll go." There, the house of that rat was in the cave at Alatey.'

20 EPISODE 13: EXPL PARA (= TEXT, REAS, EXPO)

52 TEXT:SS Sinmaal pan nan naay am-ama ay
went-home the this man attributive

iGuinaang, linmawas et nan deey inalana ay
Guinaang-person went-beyond the that got-he link

watwat a, tay somaalda nan nadkat, manool
meat tag because go-home-they the guests take-shares

53 nan naayda nadkat anak-it nan idoolda. REAS:SS
the these guests little the shared-they

Manool kano nan naay am-ama ay kagwan
take-share report the this man attributive companion

nan otot, katkatlowena nan sinbotol sinan idoolnas
the rat third-he the one-slice of-the share-his-with

54 nan saggongda. EXPO:AntiS Adi pay
the neighbors-they negative moreover

insap-ey kano nan deey am-amas nan watwat ay
dry report the that man-of the meat link

idakalna ad dela, ig kano maid isap-ey nan
take-out-he to outside very report none dry the

naayda nadkat, ngem otot pay nan deey kagwana.
these guests but rat moreover the that companion-his

'When this Guinaang man got home, he had more meat (than others), because when the guests came home they took shares (to their neighbors), but only little portions were shared. When this man, the rat's companion, took slices, he took thirds of one large slice

P S

to neighbors as their portion. Now this man dried his meat, he took it outside, whereas those guests didn't dry a single piece, but a rat moreover was his companion.'

55 MORAL:SS Maipanggep dis nan maid agina,
reference that-to the none relatives-his

isonga naligat nan maid aginas
that-is-why difficult the none relative-his-to

kankanan.
say

'This has been about those who have no relatives, that is why it is not good to be talking about those who have no relatives.'

56 FINIS:SS Nalpas.
finish

'It is finished.'

## PROCEDURAL DISCOURSE
## The Making of Sugarcane Wine
## Central Bontoc

TITLE:relator-axis phrase Nan Maammaan nan Bayas
the making the wine

'The Making of Sugarcane Wine.'

1 PROCEDURE: PROC PARA (= ST$_1$, ST$_2$, ST$_3$, ST$_4$, TERM)

1,2 ST$_1$:SS Engkami patpaten nan onas. ST$_2$:SeqS Malpas
go-we cut the cane finish

ay mapatpat, iyalimis nan aaboyowan, sami
link cut bring-we-to the cooking-place then-we

3 baliwsen. ST$_3$:SeqS Mapno nan baldi, alaenmi,
mill fill the drum get-we

4 ipaeymis nan sangdal, sami lotowen. ST$_4$:SeqS
put-we-in the vat then-we cook

5 Ipaeymis nan dalay, pay-an sinan gamo. TERM:MS$_2$
put-we-in the jar put of-the berry

Malpas ay sinpolo ya limay algew,
finish link ten and five-attributive day

P S
mabalin ay mainom.
possible link drinkable

'We go to cut the sugarcane. When cutting is finished we bring it to the cookingplace, then we mill it. When the drum is full, we get it, and put it in the vat, and then we cook it. We put it in the wine jar, and then add the fermenting berries. After fifteen days it is drinkable.'

## PROCEDURAL DISCOURSE
### The Making of Rice Wine
### Central Bontoc

TITLE: relator-axis phrase Nan Maammaan nan Tapey
the making the wine

'The Making of Rice Wine.'

1 PROCEDURE: PROC PARA (= $ST_1$, $ST_2$, $ST_3$, $ST_4$, $ST_5$, $ST_6$ TERM)

1 $ST_1$: SeqS Isap-eymi nan dayyong, samit bayowen
dry-we the red-rice then-we pound

2 sinan losong. $ST_2$: SS Malpas ay mabayo, matap-an.
in-the mortar finish link pound winnow

3 $ST_3$: SS Malpas ay matap-an, lotowen sinan banga.
finish link winnow cook in-the pot

4 $ST_4$: SeqS Mo naloto, gowaden, pay-en sinan ligao.
when cooked serve put in-the basket

5,6 $ST_5$: SS Mabaew, bobodan. $ST_6$: SeqS Pay-en sinan
cool yeast put in-the

2 banga, ipatang. TERM: ANTI PARA (= SEC, $\overline{\text{SEC}}$)
pot shelf

2.1 SEC: EXPL PARA (= TEXT, EXPO, REAS)

7 TEXT: SS Malpas nan doway algew,
finish the two-attributive day

8,9 nagaeb. EXPO: SS Makan. REAS: SS Inlamsit.
made food sweet

10 $\overline{\text{SEC}}$: SS Malpas nan limay algew, in-appakang.
finish the five-attributive days sour

P S

'We dry red rice, and then we pound it in the mortar. When pounding is finished, it is winnowed. When winnowing is finished, cook it in a pot. When it is cooked, serve it, and put it in a winnowing basket. When it is cool, put yeast on it. Put it in a pot, and place it on a shelf. After two days, it is made. The pulp is edible. It is sweet. After five days it is sour.'

## PROCEDURAL DISCOURSE
### The Making of Yeast
### Central Bontoc

TITLE: relator-axis phrase Nan Maammaan nan Bobod
the making the yeast

'The Making of Yeast.'

1 PROCEDURE: PROC PARA (= ST$_1$, ST$_2$, ST$_3$, ALT ST$_1$)

1 ST$_1$: SeqS Palatem nan binayo, sakat
powder-you the pounded-rice then-you

someseset sinan onas onno apao samet ib-el sinan
squeeze of-the cane or cane then-you wet on-the

2 napalat ay binayo. ST$_2$: SeqS
powdered attributive pounded-rice

Mokmokowen samet pay-en sinan lig-o, isap-eymo
mould-you then-you put in-the basket dry-you

3 engganas malango. ST$_3$: SS Bomayokas nan dayyong
until dry pound-you-of the red-rice

4 ta ippengmo nan inammam ay bobod. ALT ST$_1$:
so taste-you the made-you attributive yeast

ParaS Mo gawis, mabalin ay osalem nan ib-ana.
if good possible link use-you the rest-it

'You powder pounded rice, then you squeeze either onas or apao sugar cane, then you use it to wet the powdered rice. You mould it (into balls) then you put it in a winnowing basket, and place in the sun until dry. Pound red rice (for making wine) so you can taste the yeast you made. If it is good, it is possible to use the rest of it.'

## PROCEDURAL DISCOURSE with appended ACTIVITY DISCOURSE
### How to Weave a Fish Trap
### Central Bontoc

P S

TITLE: relator-axis phrase   Nan Ikaman ay Inlagas
the doing link weaving

Obel.
fish-trap

'How to Weave a Fish Trap.'

1 PROCEDURE: PROC PARA (= $ST_{1-10}$)

1 $ST_1$: SeqS   Mo layden ay wad-ay obel, enta
if like link there-is fish-trap go-we

manganes sinan anes ad Maanes, saet isaal
get-bamboo of-the bamboo at Maanes then take-home

ya kaisan saet paloyoden ya isap-ey.
and scrape then tie-side-by-side and dry-in-sun

2 $ST_2$: AntiS   Ilaem ay nalango, mabalin ay
see-you link dry possible link

ilogim ay in-owas ay omammas obel,
begin-you link strip-clean link made-of fish-trap

ngem nan omona ay owasam nan tadlang.
but the first link strip-clean-you the ribs

3 $ST_3$: SS   Nalpas nan tadlang, gomaebkas kaew si
finish the ribs made-you-of wood the

4 litebmo. $ST_4$: SS   Nalpas nan liteb, somablakkas
form-your finish the form make-circlet-you-for

5 mangitakdam sinan tadlang. $ST_5$: SeqS   Iyammam
binding-you of-the ribs make-you

nan tadlang, ya itakedmo samet banan-igen nan
the ribs and tie-you then-you small the

owasmos nan gaponmo ilagas nan topekna.
strip-your-for the begin-you weave-for the mouth-it

6 $ST_6$: SS   Ilaem ay dowa maew-owwa, daddadakkelem
see-you link continue widen make-big-you

P S

7 nan owasmo. ST$_7$:CoorS Ilam ay komnas
the strips-your see-you link enough-for

maikalpi, ikalpim, maen-enew-aem nan owasam
shaping shape-you widen-you the strip-you

8 tay dinmakkel. ST$_8$:SS Ilaem ges ay
because become-big see-you also link

teg-angay masagyomot, boklem nan owasam ay
nearly narrow round-you the strip-you attributive

9 ilagam sinan obel. ST$_9$:ExS Engganay nalpas
weave-you on-the fish-trap until-link finish

ay nasagyomot samet lipasan ay kaanem nan
link narrow then-you cut-ends link remove-you the

10 deeyda solokna. ST$_{10}$:SS Nalpas di, sakat gomaeb
that excess finish that then-you make

si kolengna asnan manawtaw-idam sinan mangnayam
of ear-it for-the holding-place for-the taking-you

sinan obelmo.
of-the fish-trap-your

'If a fish trap is needed, we go get bamboo from the bamboo at Maanes, then take it home, scrape it, tie it side by side and dry it in the sun. When you see it is dry, you can begin to strip and clean bamboo for making a trap, but the first you strip and clean are the ribs. After the ribs are finished, you make a form of wood. When the form is finished, you plait a circlet for the binding place of the ribs. Put the ribs in place and fasten them, then make small (fine) the bamboo strips you prepare for your first weaving at its mouth. When you see it is becoming wider, make your strips bigger. When you see it is sufficient to be shaped, form the shape (by twisting the ribs back to the wooden form), and widen your strips because it has become large. When you also see it is about to become narrower, make the strip with a round section, that you use to weave the fish trap. (Do this) until it has become narrow, then you cut off the ends, that is you remove the excess. When that is done, then you make its ear for a holding place, for when you take your fish trap (to the field).'

P S

11 CLOSURE:SS Siya di nan ikkan ay in-ammas
it that the doing link make-of

obel mo engganay wad-ay ginaebmos dowan
fish-trap if until-link there-is made-you-of two

polo (ngem angsan ay algew a nan mangab-am
ten but many attributive day tag the making-your

sid-i) sa mabalin ay komnas engka
there then possible link sufficient-for go-you

iyobel sinan banisbis.
fish-trap of-the mud-fish

'That's what is done to make fishtraps until you have made twenty (but it will take you many days to make them, you understand) then there will be enough for you to go and trap mudfish.'

2 ACTIVITY: PROJ PARA (= ST$_1$, ALT ST$_1$, ALT ST$_2$)

12 ST$_1$:SeqS Mo enta mangobel ilan ay
if go-we use-fish-trap see link

maisoyaw nan algew, eney nan obel sinan
mid-afternoon the sun take the fish-trap to-the

payew samet kaoten nan pitek ya iyammam,
field then-you scoop-out the mud and place-you

kanam ay mangwani en, "Masdem mayomyomkayo
say-you link saying quote tonight gather-you

ay banisbis sinan naay obelko, tay
attributive mudfish in-the this fish-trap-my because

as talan-o, igak inwiwiit ay omali ay
future cockcrow very-I early link come link

mangala tay ig lalayden da Yadyad-an
get because very like plural Yadyad-an

anda Ag-agto nan banisbis."
with-plural Ag-agto the mudfish

3 ALT ST$_1$: EXPL PARA (= TEXT, EXPO, CONCL)

13 TEXT:AntiS Tay mo omodan, siya di nan
because if rain it that the

P S

ig angsan nan banisbis, ngem nan ad-i gawis,
very many the mudfish but the not good

nan aso, tay masdem, ena ngotngotan nan
the dog because night go-it chew-on the

14 obel. EXPO:SS Mo omeykamis nan wiit ya
trap if go-we-in the morning and

wad-ay nangotngotan, ay-ayyew nan nginotngotana
there-is chewed-on wasted the chewed-it

15 tay binakasna. CONCL:ParaS Masapol ay
because destroy-it necessary link

kasita gomaeb ges si maisokat.
again-we make also the change

16 ALT $ST_2$:SeqS Isaalmo di nan deey. . .
take-home-you that the that

engkalem nan deey obel ya alaem nan nakna
take-out-you the that trap and get-you the caught

mo wad-ay samet taw-iden nan obelmo
if there-is then-you tie-together-you the trap-your

ya yakyakam sinan danom ta makaan nan pitek
and shake-you in-the water so remove the mud

samet ibatawil ta somaalka.
then-you carry-bar so go-home-you

'If we go fish trapping, we see when it is midafternoon, then take the fishtraps to the field, then you scoop out mud and place them and say, "Tonight, you mudfish gather in my trap, because before dawn tomorrow I will start very early to come and get you because Yadyad-an and Ag-agto and their companions like mudfish very much." Because if it rains, that is when there are many mudfish, but what is not good is a dog, because in the night it will go and chew open the trap. If we go in the morning and if there is a chewed trap, the one that is chewed is useless, because it (the dog) has destroyed it. It is necessary that we again make replacements. You take home that. . .you get out (of the mud) that trap and get the fish that are caught if there are some, then you tie together your traps and shake them in the water so the mud will be removed, then you place them on the ends of a carrying bar so you can go home.

P S

17 FINIS:SS

| | | |
|---|---|---|
| 17 FINIS:SS | Deey, | nalpas. |
| | there | finish |

'There, that's the end.'

## ACTIVITY DISCOURSE
## The Story of Men of Long Ago as to What Should be Done
Central Bontoc

This whole text is an Indirect Quote Sentence. The discourse under analysis expounds the Quotation slot of the sentence.

| | |
|---|---|
| Kanandaen, | "... |
| say-they-quote | |

'They say, "..."'

| | | | |
|---|---|---|---|
| DISCOURSE TOPIC:phrase | Sik-od | ikakaman | ay |
| | should | doing | link |

| |
|---|
| kiobbo, |
| join-obbo-group |

'What should be done by those joinging the obbo working group.'

ACTIVITY 1: ACTIVITY DISCOURSE (= ACTIVITY$_{1-4}$)

1 ACTIVITY 1: PROJ PARA (= SP$_1$, ST$_1$, ST$_2$, ST$_3$, ST$_n$)

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | SP$_1$:ExS | Maani | nan | pagey | engganay | kesep, |
| | | harvest | the | rice | until | kesep-season |

| | | | | |
|---|---|---|---|---|
| kanan | nan | amam-aen, | "Engkayo | omalas |
| say | the | men-quote | go-you(plural) | get |

| | | | | | |
|---|---|---|---|---|---|
| 2 | kamey." | ST$_1$:CoorS | Baalenda | nan | ongong-a, |
| | digging-stick | | send-they | the | children |

| | | | | | |
|---|---|---|---|---|---|
| 3 | enda | inwaswas | sinan | inasaw-an. | ST$_2$:SS |
| | go-they | tell-around | to-the | married | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Mawakas | et | idakalda | nan | wasayda | ya | nan |
| next-day | | take-out-they | the | axe-their | and | the |

| | | | | | |
|---|---|---|---|---|---|
| 4 | solkodda | ya | nan | sengetda. | ST$_3$:SeqS |
| | spear-their | and | the | lunch-their | |

| | | | | |
|---|---|---|---|---|
| 5 | Maligwatdat | omeydad | Ayoma. | ST$_n$:ExS |
| | start-they-sequence | go-they-to | Ayoma | |

P S

Sik-od tolon algew esa makna nan kamey.
until three days then enough the digging-sticks

'The rice is harvested until the kesep season and then the men say, "Go and get digging sticks." They send the children and they go and tell the married men. The next day, they take out their axes, spears and lunches. They start and go to Ayoma. Not until three days have passed are there enough digging sticks.'

2 ACTIVITY 2: PROJ PARA (= SP$_1$, ST$_1$, ST$_n$)

6 SP$_1$:DQS Kap-at si algew, kanandas nan
fourth day say-they-to the

7 baballowen "Engkayo isadang." ST$_1$:ExS
youths-quote go-you(plural) rack

I isadang nan baballo tet-ewa et nalango
go rack the youths truly sequence dry

8 engganay wad-ay inag-agom. ST$_n$:SeqS Ilogin
until there-is feasting begin

nan esa ay in-ag-agom saet i inkena nan
the one feasting then-sequence go catch the

baballo as obboda.
youths the work-group-their

'On the fourth day they say to the youths, "Go and place them on a drying-rack." The youths truly go and rack them, and they dry until the feasting time. One begins the feasting and then the young men go to catch (choose) their working group partners.'

3 ACTIVITY 3: EXPL PARA (= TEXT, EXPO)

9 TEXT:SeqS Adwani enda alaen nan kamey
now go-they get the digging-sticks

10 et gab-endas nan ab-abongan. EXPO:ExS
sequence make-they-in the men's-house

Siya di nan iyasogan nan mamaggit ay
it that the cook-outside the girls

obboda engganay dowan algew nan
work-group-their until two days the

P S

in-as-asogan nan mamaggit sinan makan ya nan
cook-outside the girls of-the rice and the

itab.
beans

'Now they go and get the digging sticks (forms) and make them in the men's group house. That is when the young women cook rice outside for their working group, for two days they cook rice and beans outside.'

4 ACTIVITY 4: PROJ PARA (= SP$_1$, ST$_1$, SIM ST, ST$_n$)

11 SP$_1$:DQS Katlon si algew, ay nagaeb nan kamey
third day made the digging-sticks

kanan nan amam-aen, "Satako itakdang."
say the men-quote future-we(inclusive) step-out

12 ST$_1$:SeqS Mawiit, inwasiwas nan
next-morning get-bird-omen the

kaab-aab-abongan, somaalda in-gawgawda,
every-men's-group return-home-they to-fishing-they

eney nan mamaggit nan kameydad Bagiw.
take the girls the digging-stick-their-to Bagiw

13 ST$_2$:SeqS Sinmaalda ay in-gawgaw ya enda
came-home-they fishing and go-they

indanan nan mamaggit ad Bagiw siya nan madataganda,
reach the girls at Bagiw it the dividing-their

sadat somaal ay naboboleg.
then-they-sequence go-home following

5 SIM ST: PROJ PARA (= ST$_1$, ALT ST$_1$, ALT ST$_2$, TERM)

14 ST$_1$:IQS Ilanda nan dalan mo gawis.
look-they the trail if good

15 ALT ST$_1$:DQS Mo gawis, kanandaen, "Gawis
if good say-they-quote good

16 pet." ALT ST$_2$:AntiS Mo adi gawis, kasida
exclamation if not good again-they

dobliyen, ngem mo gawis, adida kasin dobliyen.
repeat but if good not-they again repeat

P S

17 TERM:SS Siya di nan itoleydas
it that the continue-they-for

in-obbowanda.
work-group-their

18 ST$_n$:SeqS Somaaldas nan ab-abongan
return-home-they-to the group-house

dawsenda, sadat matot-oya sinan
direct-they then-they-sequence discuss the

ikamanda ay madwa.
do-they divide

'On the third day, when the digging sticks are made, the men say, "Let's step out with it (go and get bird omens)." The next morning, every men's group goes to get bird omens, then they go fishing, while the girls take their digging sticks to Bagiw. Having returned from fishing, they go to meet the young women at Bagiw, that is where they are divided (into groups), then they follow each other home. They look at the trail (to see) whether it is good (or not). If it is good, they say, "It's surely good." If it is not good they do it again (the dividing into groups), but if it is good they don't do it again. That is the group they will continue working with. When they return to their group-house, they go directly (there), and then they discuss what was done in dividing.'

ACTIVITY 2: ACTIVITY DISCOURSE (= ACTIVITY$_{1-12}$)

6 ACTIVITY 1: PROJ PARA (= ST$_{1-3}$, ST$_n$)

19 ST$_1$:ExS Nan gapon nan donodas nan samal,
the first the work-their-in the samal-

kamey, enda mangamkamey
season digging-stick go-they use-digging-stick

20 engganay malpas nan esa ay bolan. ST$_2$:ExS
until finish the one month

Malpas nan kamey, esadat
finish the digging-stick then-they-sequence

logiyan nan kaot ya nan toping engganay
begin the hand-scraping and the wall until

21 esay bolan. ST$_3$:ExS Nalpas ya inlogida ay
one month finished and begin-they

inpakpak ya dalosanda kannay nan toping
mud-packing and clean-they same-time the wall

P S

engganay nalpas ges nan pakpak, logiyanda
until finished also the mud-packing begin-they

22 ay pomanal. $ST_n$:ExS Masiken nan panal
seed-planting grow the seedlings

ya logiyanda ay intoned, enggana ay malpas nan
and begin-they transplant until finish the

toned, esadat ibogaw nan
transplant then-they-sequence proclaim the

loslos.
loslos-holiday

'The first work they do in the soil-preparation season is digging-stick (work), they use their digging-sticks for one month and the digging-stick (work) is finished. When the digging-stick work is finished, then they begin hand-scraping (making of new terraces) and wall (building) for one month. When that is finished, they begin mud-packing (to prevent water drainage from terraces), and at the same time they clean the walls until the mud-packing is finished, then they begin to plant seed. When the seedlings are grown, they begin to transplant, until the transplanting (season) is finished, then they proclaim the loslos ceremonial holiday.'

23 ACTIVITY 2:ParaS Mawakas omapoyda, enda apoyan
next-day fire-they go-they fire

nan payew engganay dowan algew.
the fields until two days

'The next day they perform the fire-ceremony, they go and take fire to the fields for two days.'

7 ACTIVITY 3: EXPL PARA (= TEXT, $EXPO_1$, $EXPO_2$, CONCL)

24 TEXT:SS Masdem sinan kadwan si algew, siya di
evening of-the second day it that

25 nan inmanokanda. $EXPO_1$:SS Mageglatdas
the chicken-their all-together-they-in

8 nan esay masdem. $EXPO_2$: PROJ PARA (= $ST_1$, $ST_n$)
the one evening

26 $ST_1$:SeqS Tebtebken nan ongong-a ya nan baballo
pierce the boys and the youths

P S

nan batikol si manok, eneydas nan
the gizzard chicken take-they-to the

27 ab-abongan. ST$_n$:SS Kanenda.
group-house eat-they

28 CONCL:SS Siya nan ikamkamandas kaysan.
it the doing-they-in long-ago

'On the evening of the second day, that is when they perform the chicken sacrifice. Everybody sacrifices in one evening. The boys and young men push the chickens' gizzards on the sticks and then take them to the group-houses. That's what they did in the old days.'

9 ACTIVITY 4: PROJ PARA (= SETTING, ST$_{1-3}$, ST$_n$)

29 SETTING:SS Mawakas, gapon si obaya.
next-day begin obaya-holiday

30 ST$_1$:ExS Maid mamokboknag sid-i, sik-od katlon
none works then not-until third

31 si algew, esa mangabowanan nan baballo. ST$_2$:SS
day then get-gabowanan the youths

Iyon-onod nan mamaggit nan tapey ya nan
follow-with the girls the wine and the

32 tobos nan bilig. ST$_3$:SeqS Somaaldas
rice-cake-to the mountain return-home-they-to

nan babaley, lotowen nan mamaggit nan lokmog
the village cook the girls the boiled-camote

33 sinan pangis. ST$_n$:MS$_1$ Om-omey nan baballo
in-the girls'-dorm go the youths

ya nan ongong-a ay mangmangan.
and the boys eat

'The next day is the beginning of the obaya ceremonial holiday. No one works then, not until the third day, then the young men go to get gabowanan logs. The young women follow them to the mountain with rice wine and rice cakes. They return home to the village and the young women boil camote in the girls' dormitories. The young men and the boys go and eat.

P S

10 ACTIVITY 5: PROJ PARA (= $SP_1$, $ST_{1-2}$, $ST_n$)

34 $SP_1$:DQS Nalpas nan obaya, kanan nan
finished the obaya-holiday say the

amam-a "Esatakot belwayan
men future-we(inclusive)-sequence clear

35 nan babaley." $ST_1$:SS Belwayanda nan babaley ta
the village clear-they the village so

esadat alan nan onas.
future-they-sequence get the sugarcane

11 $ST_2$: EXPL PARA (= TEXT, EXPO)

36 TEXT:SS I iyamman nan esa nan balliwesna.
go make the one the press-his

37 EXPO:SS Siya nan mangilogi ay inpatpat.
he the first harvest-cane

38 $ST_n$:ExS Sik-od kadwan si algew, sadat
not-until second day then-they-sequence

ib-aan ay inpatpat, engganay piton algew,
join harvest until seven days

esadat maidalepdep.
then-they-sequence dalepdep

'After the obaya ceremonial holiday the men say, "Let's clear the village (of bad influences)." They clear the village (by sacrifice) so that they can then harvest the sugarcane. One goes to set up his sugarcane press. He is the first to harvest sugarcane. (No one else harvests) until the second day, then they join him harvesting cane, for seven days, then they have the dalepdep ceremonial holiday.'

39 ACTIVITY 6:DQS Inbokawdaen, "Satakot
shout-they-quote future-we(inclusive)-

inteel, teel si sokto."
sequence holiday holiday of sokto

'They shout, "Let's holiday, the ceremonial holiday of sokto (same as dalepdep holiday)."'

12 ACTIVITY 7: PROJ PARA (= $SP_1$, $ST_n$, SIM ST)

```
P   S
13  40     SP1:DQS (40-42) (TM,DQF,QS,DQ: EXPL PARA
                                         [= TEXT, EXPO])

           Malpas nan teel     ay tolon algew, kanan nan
           finish the holiday     three days   say   the

           amam-aen,"...
           men-quote

    41        TEXT:SS  "Sinoka   ay i  inlabbo, engkat
                        who-you     go work     go-you-sequence

              inlabbo tay     gawis nan am-in ay
              work    because good  the all

    42        teeltako.                  EXPO:SS  Ngano    ngen
              holiday-our(inclusive)              probable doubt

              ya  matagotako          tay     maid inig-igtonas
              and live-we(inclusive)  because none gave-it-of

              adi gawis."
              not good

    43     STn:ExS  Engganay masiken nan pagey, ey iiyanen
                    until    grow    the rice   go stay-overnight

           nan ipogow nan payewda     engganay omodan
           the people the field-their until    raining

           sadat                  ges  in-obbo    ay indalos.
           then-they-sequence     also work-group    clean

    44     SIM ST:SS  Insiwat     nan lallalakis ibalotekdas
                      cut-sticks  the men-for    stake-they-to

           nan itab  ya  nan palda.
           the beans and the beans
```

'After the holiday of three days, the men say, ... "Whoever wants to go work (for pay), go and work, because all our holidays have been good. We will probably live because it (the spirit) hasn't given any bad (omens)." After the rice grows, the people go and stay overnight in their fields until the rains come, then they work again in their groups, cleaning (terrace walls). The men cut sticks for staking up the itab and palda beans.'

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14         ACTIVITY 8: PROJ PARA (= SP1, STn)

    45     SP1:CoorS  Nalpas   di   nan dalos, bomobod nan
                      finished that the clean  sweet   the
```

P S

pagey, ya kanandaen, "Satakot
rice and say-they-quote future-we(inclusive)-

iteel nan losad, ta insapolan si
sequence holiday the losad so make-scarecrow

insapol tay ig kano ges angsan
scarecrow-makers because very report also many

46 nan tilin." $ST_n$:SS Ibaoy nan
the rice-bird animated-scarecrow the

tapina nan payewda.
some-it the field-their

'After the cleaning of walls is finished, the rice heads develop and they say, "Let's have the holiday of losad so that those who make scarecrows can prepare them, because there are very many rice birds." Some of them place water operated scarecrows in their field.'

15 ACTIVITY 9: PROJ PARA (= $SP_1$, $ST_n$)

47 $SP_1$:ExS Dowada in-iyamma nan doklang
continue-they make the beating-can

engganay someldang, esadat kananen,
until rice-ripens then-they-sequence say-quote

48 "Iteeltakot nan saal." $ST_n$:CoorS
holiday-we(inclusive)-sequence the home

Inteelda omey nan ongong-as nan saeban
holiday-they go the children-to the village-entrance

ay mangiyad-is nan mamoknag.
forbid-of the work

'They keep making the beating-can (water operated) scarecrows until the rice ripens and then they say, "Let's have the saal (pre-harvest ceremonial holiday)." They have the holiday, and the children go to the village entrances to forbid the people from going to work.'

16 ACTIVITY 10: PROJ PARA (= $SP_1$, $ST_1$, $ST_n$, TERM)

49 $SP_1$:DQS Malpas di nan teel ay tolon algew
finish that the holiday three days

P S

mo maid atinbongalen ya kanandaen, "Gawis di,
if none rainbow and say-they-quote good that

sinoka ay nabgasan nan payewmo, ya engka
who-you fruited the field-your and go-you

aniyan tay siya nan maikabiyag."
harvest because it the source-of-livelihood

50 $ST_1$:SS Manmanoda nan in-anis nan gapon nan
few-they the harvest the beginning the

51 ani. $ST_n$:ExS Sik-od gomanbek nan
harvest not-until become-many the

ani, siya di nan in-alloyanan nan mamaggit
harvest it that the time-harvest-song the girls

52 si baballo. TERM:SS Nalagsakdas di.
boys happy-they there

'When the holiday of three days is finished and there is no rainbow, they say, "That is good, whoever has a field that is ready for harvest, go and harvest it, because that is what gives life." There are only few who harvest at the beginning of the harvest. When there are many going to harvest, that is the time the young men and women sing the harvest song. They are happy there.'

17 ACTIVITY 11: EXPL PARA (= TEXT, EXPO)

53 TEXT:SS Malpas nan am-in ay ani, kedeng ad
finish the all harvest only at

Bagiw nan daan, tay teken nan teelna.
Bagiw the yet because different the holiday-it

54 EXPO:SS Siya nan kanan nan amam-aen, "Mamatken
it the say the men-quote different

ad Bagiw," tay siya nan ikamkamandas kaysan.
at Bagiw because that the doing-they-in old-time

'When all the harvest is finished, only at Bagiw is still (to be harvested), because it has a different ceremonial holiday. That's what the old men say, "Make it different at Bagiw," because that's what they did in the old time.'

18 ACTIVITY 12: PROJ PARA (= $ST_n$, SIM ST)

P S
55 ST$_n$:ExS Engganay maiksepda, i mangakkaew
until kesep-season-they go cut-wood

nan lallalaki.
the men

19 SIM ST: EXPL PARA (= TEXT, EXPO)

56 TEXT:SS Nan babbabai, enda insabal.
the women go-they clean

57 EXPO:SS Am-in ay molada, sad-i nan
all plant-their that the

ninlamananda.
tasted-they

'When kesep season (post-harvest) arrives, the men go to cut wood. The women, they go to clean gardens. All their plants, that is what they taste.'

ACTIVITY 3: ACTIVITY DISCOURSE (= ACTIVITY$_{1-2}$)

20 ACTIVITY 1: PROJ PARA (= ST$_{1-2}$, ST$_n$)

58 ST$_1$:ParaS Kedeng ay in-ag-agomda et, isogsog-edda
only feast-they put-on-fire-they

nan ig amam-a bosangan, penpenda nan tobo.
the very large big-pot fill-they the rice-cake

59 ST$_2$:SS Datdatagenda ay sin-ag-i nan toboda.
divide-they relatives the rice-cake-their

21 ST$_n$: EXPL PARA (= TEXT, EXPO)

60 TEXT:SeqS Idakal nan mamaggit nan tobo
take-out the girls the rice-cakes

ya nan itab ya nan tapey, eneydas nan
and the beans and the wine take-they-to the

61 pangis. EXPO:SS Siya di nan enda
girls'-dorm it that the go-they

iyay-ayag sinan baballo.
use-to-call the young-men

'After that, they feast, they place on the fire the very large pots and they fill them with rice cakes. Relatives divide the rice cakes between them. The

P S

young women take out rice cakes, beans and rice wine,
and take them to their dormitories. That's what
they use to call the young men.'

22 ACTIVITY 2: PROJ PARA (= $ST_n$, TERM)

62 $ST_n$:DQS (62-69) (DQF,QS,DQ: HORTATORY DISCOURSE
[= $POINT_{1-2}$])

Kanandaen, ". . .
say-they-quote

'They say, ". . .

23 POINT 1: HORT PARA (= EXHOR, REAS)

63 EXHOR:SS "Akayo ta engkayo
come-you(plural) so go-you(plural)

mangan tay dakayo nan obbomi
eat because you(plural) the work-group-our(exclusive)

tay dakayo nan igmi
because you(plural) the very-we(exclusive)

24 ibanibanisbisan. REAS: EXPL PARA (= TEXT, EXPO)
mud-fish

64 TEXT:CoorS Kedengkayo nan pangpanganenmi
only-you(plural) the feed-we(exclusive)

ya igkami adi makikan.
and very-we(exclusive) negative join-eat

25 EXPO: HORT PARA (= EXHOR, REINF)

65 EXHOR:SS Angsaangsan nan ipakanmi
very-many the feed-we(exclusive)

ay panggep si obbo an dakayo
reference the work-group to you(plural)

ta adikayo lomalayaw mo malpas
so negative-you(plural) flee when finish

66 nan ag-agom. REINF:SS Adiyo
the feasting negative-you(plural)

ikakaman nan tapina ay om-omey ad Bagyo.
do the other-it go to Baguio

P S

'"You come so that you will go and eat, because you are our working group, because you are the only ones we will keep on getting mudfish for. You are the only ones we'll be feeding, and we won't even join in eating with you. We will feed you very many things with reference to the working group, so that you won't flee when the feasting season is finished. Don't do what the others do who go to Baguio."'

26 POINT 2: HORT PARA (= EXHOR, REINF$_1$, REINF$_2$, CONCL)

67 EXHOR:ParaS Masapol ay ikabainyo
necessary be-ashamed-you(plural)

koma nan ligatmi an dakayo.
should the hardship-our(exclusive) for you(plural)

27 REINF$_1$: EXPL PARA (= TEXT, REAS)

68 TEXT:SS Adi bali nan in-obbowantako
never-mind the work-group-our(inclusive)

ay in-odan ya engkayo in-along ay
rain and go-you(plural) shelter

69 lallalaki. REAS:SS Iitpelmi ay
men bear-we(exclusive)

babbabai nan odan.
women the rain

28 REINF$_2$: PROJ PARA (= ST$_1$, ST$_n$, CONCL)

70 ST$_1$:ExS Sik-od maegew nan odan sakayo
not-until fine the rain then-you(plural)

71 omali ay omdan. ST$_n$:SS Omalikayo
come reach come-you(plural)

yinmayang-a nan matami panggep
became-red the eyes-our(exclusive) reference

72 nan odan. CONCL:AntiS Sa koma ya
the rain should possible and

engkami kial-along, ngem adikami
go-we(exclusive) join-shelter but negative-we-

tay siya nan ikamandas kaysan.
(exclusive) because it the do-they-in long-ago

P S

'It is necessary that you be ashamed because of our hardships for you. Never mind when we are working in our group and it rains, and you men go to shelter. We women can bear the rain. Don't come and reach us until it becomes fine. When you come, our eyes will have become red because of the rain. It would be good if we could shelter with you, but we don't, because this is what they did in the old days.'

29 TERM: EXPL PARA (= TEXT, EXPO)

73 TEXT:SS Siya di nan in-angowan nan mamaggit
it that the play the girls

si baballo mo way in-ango, tay siya
with boys if there-is play because it

di nan asiinil-anda. EXPO:SS Siya di
that the reciprocal-see-they it that

nan omingsaandas nan inlaydanda.
the accustom-they-with the like-they

'That's the playing of the young men and women, when they play, because that's the way they each see the other (become mutually acquainted). That is the way they become accustomed to the ones they like.'

## HORTATORY DISCOURSE
On Joining a Village Ward
Central Bontoc

1 POINT 1: HORT PARA (= EXHOR, REAS$_1$, REAS$_2$, REAS$_3$, REAS$_4$)

1 EXHOR:HortS Ay mo lalaydem ay omabat
introducer if like-you link meet

as Datal siya mo nan maik-ikkan sinan ab-abongan
at Datal it if the done at-the group-house

makiik-ikkanka ta mo kanan nan amam-a en, "Sakayot
join-do-you so if say the men quote future-you

inwasiwas," gawis mo domakalka ta kiwasiwaska
get-omens good if go-out-you so join-omen-get-you

2 tay siya di nan ikkan. REAS$_1$:SS Mo kananda
because it that the done if say-they

en, "Satakot in-gawgaw domakalka ta kigawgawka.
quote future-we fishing go-out-you to join-fishing-you

| P | S | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 3 | REAS$_2$:*SS* | *Mo* | *ges* | *kananda* | *en*, | "*Satakot* | *mangayew*," |
| | | | if | also | say-they | quote | future-we | *kayew* |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | *idakalmo* | *nan* | *takbam* | *ya* | *nan* | *solkodmo* |
| | | take-out-you | the | back-basket-your | and | the | spear-you |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | *ta* | *kikayewka* | *tay* | *inasaw-anka* | *ya* | *igka* |
| | | to | join-*kayew*-you | because | married-you | and | very-you |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | *pet* | *adi* | *inmab-abat* | *mo* | *into* | *nan* | *igmo* |
| | | | negative | met | if | where | the | very-you |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | 4 | *nagad-angan*. | REAS$_3$:*SS* | *Mo* | *kananda* | *en*, | "*Satakot* |
| | | grew-up | | if | say-they | quote | future-we |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | *manaw-es*," | *gawis* | *mo* | *domakalka* | *ta* | *kidaolkas* |
| | | *daw-es* | good | if | go-out-you | to | join-get-animal-you-for |

| | | | | | |
|---|---|---|---|---|---|
| 2 | | *nan* | *deey* | *madaw-es*. | REAS$_4$: HORT PARA (= EXHOR, REINF) |
| | | the | this | *daw-es* | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | 5 | EXHOR:*SS* | *Mo* | *kananda* | *en*, | "*Satakot* | *in-gag-aya*, |
| | | | if | say-they | quote | future-we | dance |

| | | | | | | |
|---|---|---|---|---|---|---|
| | | *sa* | *mo* | *maninaoganka* | *ya* | *mangokbongka*, |
| | | it | if | loin-cloth-you | and | basket-hat-you |

| | | | | | | |
|---|---|---|---|---|---|---|
| | | *domakalkas* | *nan* | *ab-abongan* | *ay* | *ig* |
| | | go-out-you-from | the | group-house | link | very |

| | | | | |
|---|---|---|---|---|
| | | *makiyanggoyanggowa* | *ay* | *makipattopattong*, |
| | | join-dance | attributive | join-gong-playing |

| | | | | | | |
|---|---|---|---|---|---|---|
| | 6 | *sagnisagniyan* | *nan* | *baballasang*. | REINF:*SS* | *Take* |
| | | dance | the | girls | | even |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | *mo* | *inasaw-anka*, | *in-ammakas* | *bab-alo*, | *tay* | *siya* |
| | | if | married-you | make-you-as | youth | because | it |

| | | | | | |
|---|---|---|---|---|---|
| | | *nan* | *omat* | *sinan* | *ab-abongan*. |
| | | the | happen | in-the | group-house |

'If you like to join the men's group at Datal, whatever is done at the group house you should join in doing, so if the men say, "Go get omens", it is good if you go out and join in the omen hunt, because that is what is done. If they say, "Let's go ceremonial fishing," go out to join in the ceremonial fishing. If they also say, "Let's perform the *kayew* ceremony," take out your back-basket and your spear so you can join in the *kayew* ceremony, because you are a married

P S

man and you haven't yet joined a group, wherever you grew up. If they say, "Let's have the daw-es sacrifice," good if you go out to join in getting an animal for the daw-es. If they say, "Let's dance," you should put on your dinaogan loin-cloth, and your basket hat, and go out to the group house to just join in the dancing, circling with gongs, while the girls do the sagni dance. Even though you are married, act like you're still single, because that is what is done in the group house.'

3 POINT 2: HORT PARA (= EXHOR, REAS$_1$, REAS$_2$, CONCL)

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 7 | EXHOR:HortS | Kad | nalpas | di, | ya | mo | way |
| | | introducer | finish | that | and | if | there-is |

| | | | | | |
|---|---|---|---|---|---|
| mangwanin, | "Indang-as," | siya | mo | domakalka | ta |
| saying-quote | do-dang-as | it | if | go-out-you | so-that |

| | | | | | | |
|---|---|---|---|---|---|---|
| kidang-aska, | tay | nan | maikkan | mo | sino | nan |
| join-dang-as-you | because | the | done | if | who | the |

| | | | | | | |
|---|---|---|---|---|---|---|
| mabakas | nan | abongna | domakal | asnan | datako | ay |
| destroyed | the | house-his | go-out | to-the | us | link |

| | | | | | |
|---|---|---|---|---|---|
| sinpangatol | ta | kanana | en, | "Ay | satakot |
| men's-group | so | say-he | quote | introducer | future-we |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 8 | i | atpan | nan | abongko." | REAS$_1$:HortS | Mo | sino | nan |
| | go | thatch | the | house-my | | if | who | the |

| | | | | | |
|---|---|---|---|---|---|
| ed-edda | nan | gedayna, | kananan, | "Saaket | indang-as," |
| much | the | slide-his | say-he-quote | future-I | do-dang-as |

| | | | | | | |
|---|---|---|---|---|---|---|
| siya | mo | makidang-asta, | adi | soksokaden | nan | ikkan |
| it | if | join-dang-as-we | negative | go-contrary | the | do |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 9 | nan | omaatol. | REAS$_2$:DQS | Mo | sik-a | ges, | mo | way |
| | the | group | | if | you | also | if | there-is |

| | | | | |
|---|---|---|---|---|
| madokotam, | si | maligatam, | kanamen, | "Ay |
| put-upon-you | of | difficulty-your | say-you-quote | introducer |

| | | | | | | |
|---|---|---|---|---|---|---|
| saket | ayagan | nan | pangatolko | ta | sami | na |
| future-I | call | the | men's-group-my | so | future-we | this |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| alinen | nan | naay | dalimmog | ta | gawisenmi | nan | kowak." |
| roll-over | the | this | boulder | so | good-we | the | mine |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | CONCL:SS | Siya | di | nan | ik-ikkan | ay | sinpangatol. |
| | | it | this | the | doing | attribuitve | men's-group |

P S

'After that, and if there is someone who says, "Let's do dang-as work," you should go out so you can join the dang-as work group, because what is done is this, whoever has a house that is destroyed, he goes out to us his group-fellows and says, "Let's go thatch my house." Whoever has a big land-slide, and he says, "I'll have the dang-as work," you should join the dang-as, and not go contrary to what is done in the men's group. If you also, if you also are put upon by difficulties, you say, "I'll call my men's group, so we can roll away this boulder, so that we can make my field good." This is what is being done by the men's group.'

4 POINT 3: COOR PARA (= $SEC_1$, $SEC_2$)

5 $SEC_1$: HORT PARA (= EXHOR, REINF)

| | | | | | | |
|---|---|---|---|---|---|---|
| 11 | EXHOR:SS | Dey, | mo | kananda | en, | "Ay |
| | | there | if | say-they | quote | introducer |

| | | | | | | |
|---|---|---|---|---|---|---|
| satakot | omey | in-obbo," | dol-ok | take | mo | inasaw-anka, |
| future-we | go | obbo-work | dol-ok | even | if | married-you |

| | | | | | |
|---|---|---|---|---|---|
| mo | lalaydem | ay | makidol-ok, | idakalmo | nan |
| if | like-you | link | join-dol-ok | take-out-you | the |

| | | | | | |
|---|---|---|---|---|---|
| ang-angelmo | ya, | ta | mo | maitap-ikas | nan |
| small-axe-your | emphasis | so | if | join-you-with | the |

| | | | | | |
|---|---|---|---|---|---|
| mamaggit | ya | nan | baballo | ay | in-obbos |
| girls | and | the | youths | attributive | obbo-work-in |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| nan | dol-ok, | mo | wa | nan | mangipangos | nan | siwat |
| the | dol-ok | if | there-is | the | lead-to | the | cut-stick |

| | | | | | | |
|---|---|---|---|---|---|---|
| 12 | engkayo | insiwat. | REINF:SS | Ay | amankat |
| | go-you | cut-stick | | introducer | just-you |

| | | | | | |
|---|---|---|---|---|---|
| kiin-inom | sinan | tapey | ay | aw-awiten | nan |
| join-drink | of-the | wine | attributive | carrying | the |

| |
|---|
| mamaggit. |
| girls |

6 $SEC_2$: HORT PARA (= EXHOR, REINF)

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 13 | EXHOR:SS | Dey | mo | samal, | ya | kananda | en, |
| | | there | if | samal | and | say-they | quote |

| | | | | | |
|---|---|---|---|---|---|
| "Satakot | in-obbo," | siya | ages | nan | oomat. |
| future-we | work-obbo | it | also | the | happen |

P S
14 REINF:SS Nan samal, mo kananda en, "Satakot
the samal if say-they-quote future-we

inwasiwas ta esa mailogi nan samal," domakalka
get-omen so future begin the samal go-out-you

ta makiwasiwaska.
so join-get-omen-you

'There, if they say, "Let's go work in obbo groups," and if it is dry season, even though you are a married man, if you like to join the dry-season work, take out your little axe, so that if you join with the girls and fellows who do obbo work in the dol-ok, and if there is someone who leads in cutting sticks, you go cut sticks. Just join in drinking the rice-wine that the girls carry. There, if it is the wet season, and they say, "Let's go work in obbo groups," that is also what will happen. In the wet season, if they say, "Let's go get bird omens so we can begin the work of the wet season," go out to join in getting bird omens.'

7 POINT 4: EXPL PARA (= TEXT, EXPO)

15 TEXT:SS Dey, mo kananda en, "Satakot in-onod,"
there if say-they quote future-we do-onod

ya makaeykad Bagiwet, at ibilangda sik-as
and accompany-you-to Bagiwet future count-they you-in

16 nan datagmo, pangologmo. EXPO:SS Mo makap-atda,
the division-your group-your if four-they

as wadakas nan maikap-at.
future there-is-you-in the fourth

'There if they say, "Let's have the onod ceremony," and if you accompany them to Bagiw, they will count you into your section, your group. If they are divided into four, you will be in the fourth.'

POINT 5: HORTATORY DISCOURSE (= $\text{POINT}_{1-3}$)

8 POINT 1: HORT PARA (= EXHOR, REINF)

17 EXHOR:SS Dey adita ig matmatlad sinan
there negative-we very unreliable in-the

obbo tay adi lolomyad nan ib-a
work-group because negative love the companion

18 mo igta matmatlad. REINF:SubS Ay siya
if very-we unreliable introducer it

P S

mo sino nan mangipangos nan asyaanggay ya anosan
if who the lead-to the any-kind and patient

ay makaey tay matkematken nan iyobbon
link accompany because different the obbo-work

nan datako ay in-obbo mo kiobbota.
the we attributive do-obbo if join-obbo-we

'There, don't be unreliable in the work group because the companions won't like you, if you're very unreliable. Whoever leads to whatever kind of work, you should be patient to accompany them, because the work which we people who join the obbo group give to be done is of many different kinds.'

9 POINT 2: HORT PARA (= EXHOR, REAS, REINF)

19 EXHOR:CoorS Dey, mo kananda en, "Entako
there if say-they quote go-we

in-goyogoy si nan lemlem," ay take mo
shift-soil in the typhoon introducer even if

lemlem ay nan ngen ib-am ay
typhoon question the doubt companion-your attributive

ipogaw ay in-goyogoy ya alaen pay
person attributive shift-soil and get moreover

nan salidonget ya nan ballita et enta
the rain-cape and the crowbar sequence go-we

20 kigoyogoy. REAS:RheS Sa pay mo nan
join-shift-soil if moreover if the

ib-am ay ipogaw ya teken
companion-your attributive person and different

10 nan kodilna? REINF: EXPL PARA (= TEXT, EXPO)
the skin-his

21 TEXT:$MS_1$ At nakomegda, tinmakdangda
future cold-they stepped-out-they

ay i in-anido, at enta in-anido.
link go warm future go-we get-warm

22 EXPO:SS On-onneytako ay lallalaki
better-we attributive men

mo nan babbabai.
than the women

P. S

'There, if they say, "Let's go sluice soil in the typhoon," even though it is a typhoon, isn't it your fellow man who is sluicing soil? And so get moreover your raincape and your crowbar, and go join in sluicing soil. If he's your fellow man, do you think his skin is any different from yours? When they are cold, and they have stepped out to go warm themselves, you can go warm yourself. We men are better off than the women (who don't stop to get warm).'

11 POINT 3: HORT PARA (= EXHOR, WARN)

23 EXHOR:ParaS Dey, omat ges nan dang-as,
there like also the dang-as

adita mabmablay ay mo indang-as nan esa
negative-we tire link if do-dang-as the one

ya inpakpak ay ig inlateng, anosan
and mud-packing attributive very cold endure

kayet ay makaey tay mo ig angsan nan
even-yet link accompany because if very many the

soblim ya way mamingsan si ikwanim ay
return-you and there-is once of say-you link

indang-aska ay akit nan dang-asem tay
do-dang-as-you link little the dang-as-you because

24 ig angsan nan soblim. WARN:SS Ken adida
very many the return-you And negative-they

sik-a lalayden pay, mo mamingsan, mo igka
you like moreover if one-time if very-you

matmatlad.
unreliable

'There, just like the dang-as work, don't get tired, that is if one man has the dang-as work group and it is mud packing which is very cold, endure to accompany, because if there are many occasions on which you don't go, and comes a time when you say you want the dang-as group, you'll get only a little work done, because there are many occasions you didn't go (therefore the people for whom you didn't work, won't work for you). And sometimes moreover they won't like you if you are very unreliable.'

P S

12 CLOSURE: EXPL PARA (= TEXT, EXPO)

25 TEXT:SS

| | | | | | |
|---|---|---|---|---|---|
| Siya | di | nan | ikkan | ay | makiab-abongan. |
| it | that | the | doing | attributive | join-group-house |

26 EXPO:SS

| | | | | | | |
|---|---|---|---|---|---|---|
| Take | mo | inasaw-anta | ya | sinmek | ay | wa |
| even | if | married-we | and | thought | link | there-is |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| nan | lalaydem | ay | omabatan, | siya | di | nan | ikakaman. |
| the | like-you | link | meeting-place | it | that | the | doing |

'That is what is done to join the men's group house. Even though you are a married man, and you have thought that there is a place you'd like to meet at, that is what is to be done.'

13 POST-FINAL POINT: HORT PARA (= EXHOR, $REINF_1$, $REINF_2$)

27 EXHOR:ParaS

| | | | | | | |
|---|---|---|---|---|---|---|
| Dey, | mo | bab-alota, | siya | di | ges | nan |
| there | if | youth-we | it | that | also | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ikakaman | ay | nan | bab-alota | mo | gaponta | omabat, | enda |
| done | link | the | youth-we | if | first-we | meet | go-they |

28

| | | | |
|---|---|---|---|
| mangabowanan, | enta | kigabowanan. | $REINF_1$:SS |
| get-gabowanan-logs | go-we | join-gabowanan | |

| | | | | |
|---|---|---|---|---|
| Mo | inbob-olegda | nan | ib-ay | baballo, |
| if | follow-they | the | companions-link | youth |

14

| | |
|---|---|
| makibob-olegta. | $REINF_2$: EXPL PARA (= TEXT, REAS) |
| join-follow-we | |

29 TEXT:CoorS

| | | | | |
|---|---|---|---|---|
| Adita | ig | nangingi | ya | adita |
| negative-we | very | complain | and | negative-we |

| | | | | |
|---|---|---|---|---|
| ig | inngolongolongol | tay | paigokatas | dis |
| very | grumble | because | make-talk | that-to |

15

| | | |
|---|---|---|
| nan | ib-a. | REAS: EXPL PARA (= TEXT, EXPO) |
| the | companion | |

30 TEXT:ParaS

| | | | |
|---|---|---|---|
| Masapol | nga | am-in | ay |
| necessary | link | all | attributive |

31

| | | | | |
|---|---|---|---|---|
| ipogaw, | mablayta. | EXPO:SS | Gegenekta | mo |
| people | tired-we(dual) | | quiet-we | if |

| |
|---|
| mablayta. |
| tired-we |

P S

'There, if you were a youth, that is also what you would do, that is, if you are a youth, and you first join, when they go to get gabowanan logs, you join in getting the gabowanan logs. If your fellow youth are following along the trail, join in following them. Don't complain and grumble because that causes us to be talked about by our companions. It is necessary that all people get tired. Just be quiet if you're tired.'

| | | | |
|---|---|---|---|
| 32 | FINIS:SS | Kedeng | di. |
| | | only | that |

'That's all.'

## PROCEDURAL DISCOURSE
### The Way to Make Oil
### Itneg

P S

APERTURE:TITLE Sit pammaayan na mag-ama ta lana.
the way the to-make the oil

'The Way to Make Oil.'

1 PROC PARA

1 ST$_1$:SS Sit nalango wa iyog, okisam ma omona.
the dried the coconut skin-you the first

2 ST$_2$:SeqS Kalpasan na, bilaem sika ket igaden.
after it divide-you then-you and shred

3 ST$_3$:SS Kalpasan na maigad no, pegsem.
after it shred you squeeze-you

4 ST$_4$:CoorS Intono mapges, sadatem manen,
when squeeze strain-you again

5 ikowam man kanta parayok. ST$_5$:TimeS Intono
place-you again in frying-pan when

maikowam kanta parayoken sika ket itopak.
put-you in frying-pan then-you and put on fire place

6 ST$_6$:SS Apoyam inggana ta adi lomabaga sidi
fire-you until the not become-red the

danom nit iyog ga maikowa kandi parayok
water of coconut the put in frying-pan

sanon napintas, nabango.
so-that pretty smell good

1.1 SIM ST$_7$:EXPL PARA

7 TEXT:SS Intono omittey sit danom na,
when become-little the water it

kaanem s[illegible] ladek sanon adi aksopen nid
remove-you the scum so-that not soak-up the

8 ladek sid lana. EXPO:SS Intono omitteyen,
scum the oil when become-little

nabalo sid kita nidi lana ngem.
good the kind of oil

P S
9 $ST_8$:ParaS Nalabaga ngen, mabalin na okwaten,
became-red can-be it removed-

naotowen.
from-the-stove cooked

'First, you skin a dried coconut. After that you divide it and then you shred it. After you are able to shred, you squeeze it. When it has been squeezed, strain it again and put it in a frying pan. When you have put it in a frying pan and then you put it on the fire place. Fire it as long as it doesn't become red, the water of the coconut that was placed in the frying pan, so that it will be pretty and smell good. When the water becomes little, remove the scum so that the oil is not soaked up. When it becomes little, it's a good kind of oil. When it has become red, it can be removed, it's cooked.'

10 CLOSURE:SS Naiden.
no-more

'That's all.'

## PROCEDURAL DISCOURSE
### The Way to Cook Eel
### Itneg

APERTURE:TITLE Sit pammaayan na magsolad ta igat.
the way the to-cook the eel

'The Way to Cook Eel.'

1 PROC PARA

1 $ST_1$:SS No magmet no, omona nga dawsam yaan.
if get you first the clean-you awhile

2 $ST_2$:ParaS Kalpasan na geletem, sit kaando na
after it cut-up-you the length it

3 mabalin na issa nga polgada. $ST_3$:CoorS Kalpasan
maybe the one the inch after

na magelet no, ogadam manen, kaanem sit
the cut-up you scrub-you again remove-you the

4 bagis na. $ST_4$:SS Sit kalpasan na nga makaanen
intestine it the after it the remove

5 sit bagis na, ikowam kanta tayyab. $ST_5$:SS
the intestine it put-you in pot

P S

6 Kaw-am ta paalsem na kan lasona. ALT ST$_6$:SS
put-in-you the sour it and onions

No beken, no piyaem sit maitono, no magelet no,
it not if like-you the roasted when cut-up you

7 no madawsam, kaw-am ta asin. ALT ST$_7$:CoorS
when cleaned-you put-in-you the salt

Intono kalpasan na matono, sika ket isolad,
when after it roasted then-you and stew

kaw-am la ket ta paalsem kan ni lasona
put-in-you only and the sour and the onion

8 sanon namiis. ALT ST$_8$:SS Intono makaw-am
so-that sweet when you-have-added

ta paalsem kan lasona, kaw-am ittey ya danom ma
the sour and onion add-you little the water the

9 pang-otowem. ALT ST$_9$:TimeS Kalpasan maleknat
for-cooking-you after simmered

ta alsem kan lasona no maglollowag, sika ket
the sour and onion when boils then-you and

danoman kanta kalayad no kaado nit danom na.
add-water the like you as-much the water it

'If you get one, first clean it a little. After that, you cut it up, the length should be perhaps one inch. After you have cut it up, scrub it again, and remove it's intestines. After the intestines have been removed, you put it in a pot. You put in something to sour it and onion. If not, if you like roasted, when you have cut it up, when you have cleaned it, put salt on it. When after it has been roasted then stew it, add something sour and onion so that it will taste good. When you have added something to sour it and onion, you add a little water to cook it in. After the sour and onion have simmered, when it boils then add water, as much as you like.'

10 CLOSURE:SS Naiden.
none

'That is all.'

## HORTATORY DISCOURSE
### Advice to Newlyweds
### Itneg

P S
(1) 1 APERTURE:SS Ita kaanakana Piit ken manoganga
now nephew Piit and daughter-in-law

Ganayo, nalpasen ta panag-asawa yo wa dowa.
Ganayo finished the marriage you(plural) the two

'Now nephew Piit and daughter-in-law Ganayo, your wedding ceremony is over.'

2 HORT PARA

2 EXHOR:MS Ket manipod ita, mangrogi met ta
and beginning now begin also the

panonot yo wa magpanonot ta tomotop
thought you(plural) the thinking the improve

dikayo wayta mag-asawa, ta itan
to you(plural) the-now married-ones because now

bekenen nga koma kandi baro kayo nga
not-so that like before bachelor you(plural) that

3 sit la gosgosto yo. REINF:SS Ket itan
the only desire you(plural) and now

tay magpamiliya kayon, baliwan yon
because start-a-family you(plural) change you(plural)

sit tabas ta kinabalo.
the way the goodness

'And from now on your thoughts will begin to consider what will bring good to you who are married because it's not like it was when you were a bachelor and what you desired was what mattered. And now, because you are starting a family, change your ways to goodness.'

3 EXPL PARA

4 TEXT:SS Omona nga panpanonoten ta dat napintasa
first the think-we(dual) the those good

5 onay nga kadawyan ta mag-asawa. REAS:ReaS Sit
very the custom the marrying the

pag-aasawaan ta tao, gapo ta nabalo wa kadawyan
marrying of people because of good the custom

P S

ken nabalo wa panag-agawa kantowe nga
and good the manner-of-being-ambitious in the

6 lobong. TERM:CoorS Ket ita, awatem si Ganayo,
world and now receive-you Ganayo

ket awatem met Ganayo si Piit ta naid ta
and receive-you also Ganayo Piit because none the

sabaliyen nga maglinniwliwa no adi met la dikayo.
other the help(reciprocal) if not also only you(plural)

'First let us think of the very good custom of marriage.
The reason people marry is because it is a good custom
and a good way to be ambitious in this world. And now,
there is no one else to help you (mutually) if not
yourselves.'

4 HORT PARA

7 EXHOR:CoorS Manipod ita naid ta sabali ya
beginning now none the other the

panpanonoten ta no adi dat pamastrekan ta
think we(dual) if not the acquiring the

magserbi ta binayanan ta ket adi ta
serve the family we(dual) and not we(dual)

4.1 pagdamsakan sit asawa ta Piit. WARN: EXPL PARA
mistreat the spouse we Piit

8 TEXT:SS Kasta ka met Ganayo, no awad
like-that you also Ganayo if there-is

ta kon nit asawam nga ibaga dika ket
the said of spouse-your that tell to-you and

tomotop kanta panag-asawa yo, tongpalem.
brings-good to marriage you(plural) obey-you

9 EXPO:SS Kasta ka met Ganayo, sanon naid
like-that you also Ganayo so-that none

ta tomaod, tay sit naisiw nga sama ta
the originate because the evil the deed of

issa dikayo siya met sit tomaodan ta
one of-you(plural) that also the origin-of the

10 pagsossowayan yo. TERM:SS Bay-an ta
arguing you(plural) leave we(dual)

P S

data nga banbanag.
those the things

'From now on there is nothing we think about other than the acquiring of that which will serve our family and we should not mistreat our spouses. You are like that also Ganayo, if there is something that your husband says that he tells you and it is to bring good to your marriage, you obey him. You are like that so that nothing will get started, because the bad deed of one of you that is the beginning of your arguing. Let's leave those matters alone.'

5 HORT PARA

11 EXHOR:SS Masapol nga sit kapintasana onay nga
necessary that the best very the

kababalin ta mag-asawa, siya sit panag-agawa.
character of marriage it is ambitiousness

12 RES:SS Ado wa mag-aasawa nga mayamaan
many the marry that are-destroyed

gapo met la kanta kadawyan ta mag-aasawa
because also only the custom of marrying

13 nga adi nabalo. REAS:SS Siyanga ibalakada
that is-not good therefore advise

lesan datowe di la ket ta samaen yo data
all these lest do you(plural) those

nga koma ta sinama ta odom nga siya sit gapo ta
the like the done by some that it is reason

pagsisinaan da sita kinasadot ken kanayon nga
separation they the laziness and always the

panagsossoway.
arguing

'What is necessary is the very best character of marriage, that is ambitiousness. There are many who marry that are destroyed because their custom of marrying is not good. Therefore, all these are advised lest you do those things like are done by some which is the reason for their separation, it's laziness and always fighting.'

P S

6 HORT PARA

14 EXHOR:IQS Sit ammok nga ibilin dikayo, agawaan
the know-I to tell to-you be-diligent

yo sit magtrabaho ta di la ket ta
you(plural) the work because lest

omanak kayo ket awad ta siparado
give-birth you(plural) and there-is the stored

wa pagtaraon kadat anak yo, ta ammok
the food for child you(plural) because know-I

15 nga si Apo Dios ikdanakay ta gondaway. REAS:SS
that God give-you the opportunity

Gapo ta kinapintas ta kadawyan yo nga mag-asawa,
because of the best the custom you the marriage

mabalin nga maoray yo met sit bendisyon
be-able the wait you(plural) also the blessing

ni Apo Dios.
of God

'What I know to tell you, be diligent in working so that if you should have a child there should be food put away for your child, because I know that God will give you an opportunity. Because the character of your marriage is the best, perhaps you can wait for the blessing of God.'

7 HORT PARA

16 EXHOR:SS Siya nga magnakem kan Piit.
therefore be-mature you Piit

17 REAS:SS Bekena koma kandi baro kan.
not-so like the bachelor you

18 REINF:SS Kasta ka met Ganayo, balbaliwam
like-that you also Ganayo change-you

met sit kadawyan no kandi balasang ka.
also the custom you the-before maiden you

19 REAS:ReaS Ta ado wa pagkorangan ta baro
because many the lack of bachelor

ken balasang siya nga bay-an yo dadi
and maiden therefore leave you(plural) those

P S

tabas ta kinabaro kada kinabalasang.
ways of bachelorhood and maidenhood

'Therefore, be mature Piit. It is not like it was when you were a bachelor. It's like that for you too Ganayo, change your custom from when you were single. Because there are many things lacked by bachelors and maidens, therefore leave those ways of bachelorhood and maidenhood.'

8 HORT PARA

20 EXHOR:SS Amin nga kanen ta issa dikayo, kanen
all that eaten by one of-you eaten

yo koma nga dowa tay kasta sit tabas ta
you should the two because that the way of

nadongngo wa mag-asawa.
loving the marriage

8.1 REINF: HORT PARA

21 EXHOR:SS Adi ta libasan sit bolon ta
not we(dual) abandon the companion we(dual)

wenno kabbalay ta tay no libasan
or house-mate we(dual) because if abandon

ta siya ngen dat pagtaodan ta soway,
we(dual) it the origin of arguing

22 inggana ta kabilem sit asawam. WARN:SS
until the punch-you the spouse-your

Adi ta kabkabilen sit asawa ta Piit.
not we(dual) punching the spouse we(dual) Piit

'All that is experienced (eaten) by one of you, should be experienced by both of you because that's the way of a loving marriage. Let's not abandon our companion or housemate, because if we abandon them, that's the origin of arguing until you punch your wife. Let us not be punching our wives, Piit.'

9 HORT PARA

23 EXHOR:SS Dika met Ganayo pisoro ka met no
you also Ganayo be-taught you also if

24 rebbeng na. REINF:CoorS Kasta ka met Piit
right his like-that you also Piit

P S

oray babai ya meng sit asawam, paisoro ka
even woman the only the spouse-you be-taught you

25 ket rebbeng na patiyem. RES:SS Bekena sit
and right her obey-you not-so that

panpanonot no wa is-issa sita pabaraem,
the-thoughts you the only-one the cause-to-get-hot-you

tay naid ta serbi ta mag-asawa no naid ta
because none the use to marriage if none the

26 onros. REINF:SS Siya nga sit amina banag,
unity therefore the all things

sakopena nga lesan ta panag-asawa data nabalo wa
gathered the all in marriage those good the

tabas ta mag-asawa.
way of marriage

'Garnayo, you will be taught when it's his right.
It's also like that with you Piit, although your
wife is only a woman, you'll be taught by her and
it's her right that you obey her. It's not so that
it is your thoughts only that you cause to get hot,
because there is no use to marriage if there is
no unity. Therefore all things are gathered into
the nature of marriage, those good ways of marriage.'

10 HORT PARA

27 EXHOR:SS Ket ano man ta kon dat nikamangam,
and what again the say those tied-you

masapol nga magtongpal ka, tay adi ibaga nit
needed that fulfill you because not tell by

nikari ya pag-amam sit pagdamsakam no
honored the father-in-law-you the for-harm-you if

28 adi sit paglaingam. REAS:SS Gapo na nga
not the for-good-you because it the

laglagipem datowe balakad sanon tao ka, nga
remember-you these advice so-that person you that

adi si pagkorangan, ta bagbagaanaka wenno
not the deficient because advised-you or

P S

isoronaka kanta amam nga katogangan ket
taught-you by father-you the parent-in-law and

no makaonget ka, ney pagpapanan
if become-angry you (exclamation) come-to-pass

29 to nga adinaka matalek kan siya. REINF:ExclS
(future) that not-you trusted by him

Ket manipod ita, naid ta sabali ya laglagipem,
and from now none the other the remember-you

no adi sit napintasa kababalin ta maikamang tay
if not the good character of tying-on because

no naisiw sit kababalin ta nga mikamang,
if evil the character we(dual) the tying-on

pagpangpangariganakta ta tao ket adnakta
for-an-example-we(dual) by person and not-we(dual)

pay kabain ta tao.
also be-shamed by person.

'And whatever your in-laws say, it is necessary that you obey because your honored father-in-law does not tell what is for your harm rather what is for your good. Because of this, you remember this advice so that you will be a person who is not deficient, because if you are advised or taught by your father-in-law and you get angry, it will come about that you won't be trusted by him. And from now on there is nothing else you should think about, if not the good character of being an in-law because if our character of being an in-law is bad we will be used for an example by people and won't we be shamed by people.'

11 ANTI HORT PARA
SEC: HORT PARA

30 EXHOR:ExclS Siya nga manipod ita naid ta sabali
therefore from now none the other

ya panpanonoten no adi sit pamarnowayam ta
the think if not the acquiring of

31 pagserbiyen yo nga mag-asawa. WARN:SS
that-which-serves you the marriage

Kangronaan no omanak kayo, dikad
especially when give-birth you(plural) then

7

P S

| | | | | | | |
|---|---|---|---|---|---|---|
| no | awad | ta | sagana | yo | nanam-ay | dat |
| if | there-is | the | prepare | you(plural) | blessed | those |

| | |
|---|---|
| anak | yo. |
| children | you(plural) |

SEC: HORT PARA

32 EXHOR:SS

| | | | | |
|---|---|---|---|---|
| Adi | ta | omanak | nga | parigaten |
| not | we(dual) | birth | that | cause-difficulty |

| | | | | | | |
|---|---|---|---|---|---|---|
| ta | sit | anak | ta | tay | no | marigatan |
| we(dual) | the | child | we(dual) | because | if | difficult |

| | | | | | | |
|---|---|---|---|---|---|---|
| sit | anak | ta, | ditta | payen | sit | maoy-oyaw. |
| the | child | we(dual) | we(dual) | also | the | ridicule |

33 REAS:ExclS

| | | | | | |
|---|---|---|---|---|---|
| Naid | ta | sabali | ya | maglak-am | kanta |
| none | the | other | the | suffer | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| rigat | nit | anak | ta | no | adi | ditta | payen. |
| difficulty | of | child | we(dual) | if | not | we | also |

'Therefore from now on there is no other thinking if not the acquiring of that which serves your marriage. Especially, when you have children, if there is something you have prepared, your children will be blessed. We shouldn't have children and cause them hardship because if our children suffer hardship, we ourselves are ridiculed. There is no one else to suffer the hardship of our children if not we ourselves.'

12 HORT PARA

34 EXHOR:IQS

| | | | | |
|---|---|---|---|---|
| Sit | asawa | ta | pagbanagananto | wa |
| the | spouse | we(dual) | come-about | that |

| | | | | | |
|---|---|---|---|---|---|
| siyanto | sit | pangkabilam, | mipasengen | nga | dika |
| she | the | for-punching-you | show | that | you |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| naid | met | la | ta | naan-anay | nga | panonot | no | wa |
| none | also | only | the | sufficient | the | thought | you | the |

| | | | | | |
|---|---|---|---|---|---|
| mangparnoway | ta | pagserbiyen | yo | wa | pamiliya. |
| acquiring | the | for-serving | you(plural) | the | family |

35 WARN:ExclS

| | | | | | | |
|---|---|---|---|---|---|---|
| Ket | no | adi | kan to | | panonoten | data |
| and | if | not | you(future) | | think | those |

| | | | | | |
|---|---|---|---|---|---|
| nga | banag, | naid | to | ta | pagbanagan | yo |
| the | thing | none | (future) | the | outcome | you(plural) |

P S

wa ta mag-asawa no adi kaasi.
the now married if not pitiful

'If our wife becomes the thing for you to punch, it shows that you do not have sufficient thoughts about acquiring that with which you serve the family. And if you don't think about those things, there will be no good outcome of the marriage rather it will be pitiful.'

13 HORT PARA

36 EXHOR:ParaS Gapo na nga maggagget ka, ado
because it the ambitious you many

37 wa mabalin nga pamarnowayan ta pagserbiyen. REAS:ParaS
the can-be the acquiring the for-serving

Amina banag nga inta inten kanta ano kowa
every thing that go-we(dual) to-get in what-you-call-it

dat oway, malako, no magsama ta ta
those rattan can-be-sold if make we(dual) the

lakba, malako pay, amina sama ta ima, malako
basket can-be-sold also all made by hand can-be-sold

38 wa lesan. REAS:ExclS Siya nga naid koma ta
the all therefore none should the

sabali ya panpanonotem no adi dat pamastrekam ta
other the thinking-you if not those acquiring-you the

pagserbiyen yo ngayta magpamilya.
for-helping you the-now making-a-family

'For this reason be industrious, there are many things that can be for acquiring that which will help. Everything that we go to get there (in the forest), the rattan can be sold, if we make a basket it can be sold, everything that is made by the hand can be sold. Therefore there should be nothing else that you think about rather than the acquiring that which will serve you who are starting a family.'

(14)39 CLOSURE:MS Ket sitan sit mabalin ko wa ibalakad
and that the able I to advise

met dikayo nga ita mag-asawa.
also to-you the now married

'And that is what I am able to advise you who are now married.'

## PROCEDURAL DISCOURSE
The Rice Farmer
Botolan Sambal

P S

TITLE: Hay Mamaliyan
the rice-farmer

'The Rice Farmer'

1 INTRODUCTION: EXPL PARA

1 TEXT: Hay taway mamaliyan ay mapasinsiya,
man rice-farmer be-patient

matiyagà, boy mahipeg, ta hay tarabaho
patient-in-work and industrious because work

1.1 na, alwan makanokano. REAS: PROC PARA
his not easy

2,3 $ST_1$: Palbangon et, ay mimata yayna. $ST_n$:
before-dawn still wake-up he

Kowen naynay damowag na ta homakay yaynan mako
get he carabao his and ride he go

ha paliyan nin magtarabaho.
paddy to work

4,5 REAS: Ayin tegen ya tarabaho na. EXPO:
there-is-no stop work his

Ta-onta-on ay malakè pon ya pagpagalan nan gaw-en
yearly many first tiredness his do

biha ya makinabang.
before he profits

'The rice farmer must be patient in attitude, patient in work, and industrious, because his work is not easy. He will wake up before daylight. He will get his carabao and ride to go to the paddy to work. His work does not stop. Yearly he must be tired in his work many times before he has any profits.'

PROCEDURE 1: embedded PROCEDURAL DISCOURSE, para. #2-4

INTRODUCTION: Sentence Topic of sent. #6

2 PROCEDURE 1: PROC PARA

6 $ST_1$: Pirimiro nan gaw-en, ay manlinis yan
first he does cleans he

P S

7 dalakerekan na biha na ararowen. ST$_2$: No
seed-bed his before he plows if

na-araro nayna, ay balhawen na emen magambol
plowed he harrows he so-that break-clods

8 ya lotà. ST$_n$: Pangayarì ay ihabwag naynay
ground when-finished scatters he

binì na, biha na alalen emen ahè mapahokan nin
seed his then he fences so-that not enter

damowag, kabayo, o bakà.
carabao horse or cow

'The first thing he does is to clean his seed bed and then plow it. If (when) he has plowed already, he will harrow it so that the clods of earth are broken up. When (he's) finished, he scatters his seed and then fences it so that carabaos, horses and cows cannot enter.

3 PROCEDURE 2: PROC PARA

9 ST$_1$: Mintras ampatobo-en nay dalakerek na,
while causing-to-grow he seedlings his

ay ampanabas yan tawta-ib ta no malinis
cutting-grass he grasses because if clean

10 anay pilapil na, ay mama-araro yayna. ALT ST:
now dikes his cause-to-plow he

No malawang ya paliyan ya antamnan na, ay ampangopà
if wide paddies planting he paying

11 yan mangararo o ampakitobawè ya. ST$_n$: Mayarì yan
he plowers or trading-work he finish he

mama-araro, ay balhawen nayna et emen matimbang
cause-to-plow harrows he also so-that level

ya lotà boy emen ma-alih ya dawdikot.
ground and so-that removing grasses

'While his seedlings are growing, he is cutting the grass on the dikes, and if his dikes are now clean, he is causing (someone) to plow. If the paddies he will plant are wide, he is paying plowers or trading work (with them). (When) he finishes having it plowed, he harrows it also so that the ground is level and so that the grass is removed.'

P S

PROCEDURE 3: Sent. #12-14 of PROC PARA #4

CLOSURE: Sent. #15 of PROC PARA

4 12 ST$_1$: No matobò anay dalakerek na ta ma-arì
if sprout already seedlings his and can-be

anan itanem, ay mamapigad yayna.
now plants cause-to-plow-a-second-time he

13 ST$_2$: Patowowan naynay tawtawoy inopa-an nan
speak-to-people he people paid he

mananaem, biha na ipa-olot ya dalakerek
to-plant then he cause-to-be-pulled seedlings

14 na ta mamatanem yayna. SIM ST: Hay
his and cause-to-be-planted he

ahawa na itaan ay ampangasikason manlotò kanen
wife his also is-taking-care-of cooking rice

nin magtarabaho, boy mamawon kanen nin manoyod
workers and take-food rice draggers

15 no oras anan mamatanem. TERM: Maliga ya no
if time now cause-to-plant happy he if

mayarì matamnan ya paliyan na.
finish planting paddies his

'If his seedlings have now sprouted and can be transplanted, he has (his field) plowed a second time. He now speaks to the people whom he has already paid to plant, and then he has his seedlings pulled and causes them to be planted. His wife also is taking care of cooking rice for the workers and taking food for the draggers if it is now time for planting. He is happy if he has finished planting his paddies.'

PROCEDURE 2: embedded PROCEDURAL DISCOURSE, para. #5-6

INTRODUCTION: Sent. #16 of PROC PARA #5

PROCEDURE 1: Sent. #17-19 of PROC PARA #5

5 16 PRELIM: Piro maski nayarì yan namatanem,
but even-tho finished he caused-to-plant

17 ay ma-in ya et simprin tarabaho. ST$_1$: Tibawen
has he still also work visit

P S

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | nan | pirmi | ya | tinanem | na | ta | helken | na | no | ma-in |
| | | he | always | | plants | his | and | looks | he | if | there-is |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | lanom | boy | maka | ma-in | aw-ayop | ya | pinomahok | ya |
| | | water | and | maybe | there-are | animals | | entered | · |

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 18 | mangan | nin | tinanem | na. | ALT ST: | No | makapey | ya | tobò |
| | | eat | | plants | his | | if | weak | | sprout |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | 19 | nin | tinanem | na, | ay | an-abonowan | na. | $ST_n$: | Tegenan |
| | | | plants | his | | fertilizing | he | | stops |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | nan | palanoman | ya | tinanem | no | hinomwak | ana | ya |
| | | he | giving-water | | plants | if | appearing | now | |

| | | |
|---|---|---|
| | | bonga. |
| | | fruit |

'But even though he has finished having the planting done, he still has work to do. He always visits his plants and he looks (to see) if there is water and maybe animals have entered who will eat his plants. If his plants are sprouting weakly, he will fertilize. He stops giving the plants water if the rice heads are appearing.'

PROCEDURE 2: Sent. #20-21 of PROC PARA #6

CLOSURE: Sent #22 of PROC PARA #6

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 6 | 20 | $ST_1$: | Panhomolyaw | amò | nin | bongan | pali | na, |
| | | | when-yellowing | little | | fruit | rice | his |

| | | | | | | |
|---|---|---|---|---|---|---|
| | | ay | mamayatò | yan | amò | ta |
| | | | cause-to-harvest-by-hand | he | little | because |

| | | | | | | |
|---|---|---|---|---|---|---|
| | 21 | palaroken. | $ST_n$: | Mamakwa | yan | asokal |
| | | make-flattened-rice | | cause-to-get | he | sugar |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | 22 | boy | ongot | ta | topaken | lan | kanen. | TERM: |
| | | and | coconut | and | make-candy | they | rice | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | Maliga | yayna | no | matawayan | nay | bongan | pinagpagalan |
| | | happy | he | if | taste | he | fruit | tiredness |

| | | |
|---|---|---|
| | | na. |
| | | his |

'When the heads of rice become a little yellow, he has a little bit cut to make flattened rice. He has sugar and coconut fetched and they make a rice candy. He is happy now if he tastes the fruit of his working.'

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PROCEDURE 3: embedded PROCEDURAL DISCOURSE, para. #7-8

INTRODUCTION: CondM of Sent. #23 of PROC PARA #7

7 23 PROCEDURE 1: Sent. #23b-26 of PROC PARA #7

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ST$_1$: | No | mato-ayna | ya | bongan | pali | ta | ma-arì | anan | |
| | if | mature | | fruit | rice | and | can-be | now | |
| | galoten, | ay | manahagyat | yaynan | manggalot | ta | | | |
| | harvest | | invites | he | harvesters | and | | | |
| 24 | ipagalot | nayna. | SIM ST: | Hay | kanayon | ay | | | |
| | cause-to-harvest | he | | | some | | | | |
| 25 | ipayatò | na. | ST$_n$: | Kakapò | ya | pangopà | | | |
| | cause-to-harvest | he | | one-tenth | | pay | | | |
| 26 | nan | manggalot. | SIM ST$_n$: | Ha | manyayatò | itaan | ay | | |
| | he | harvesters | | | harvesters | also | | | |
| | kakatlo | boy | kakapat. | | | | | | |
| | one-third | and | one-fourth | | | | | | |

'If the rice is mature and can be harvested by the stalk, he will invite harvesters who cut stalks and he'll have them harvest. Others he will have harvest by cutting just the heads. The wages of those who cut the whole stalks is one out of ten (bundles). Those who harvest rice heads (receive) one-third or one-fourth.'

PROCEDURE 2: PROC PARA

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 8 27 | ST$_1$: | Panga-obon | magalot | nin | pali | na | ta | | |
| | | when-consumed | harvesting | | rice | his | and | | |
| | kinomdad | anay | ginalot | na, | ay | ipakapaka | nayna | | |
| | dried | already | bundles | his | | small-stacks | he | | |
| 28 | ta | pagoloyen | naynan | ipoyod. | ST$_2$: | No | | | |
| | and | bring | he | make-large-stacks | | if | | | |
| | na-ipoyod | nayna | ay | manggawà | yaynan | palapala | ta | | |
| | stacked | he | | makes | he | arbor | and | | |
| 29 | mamagi-ek | yayna. | ALT ST: | No | malakè | ya | | | |
| | cause-to-thresh | he | | if | many | | | | |
| | poyod | na | ta | ahè | makayan | gi-eken | nin | damowag | na |
| | stacks | his | and | not | able | thresh | | carabao | his |

P S

30 ay ipagi-ek na ha trak. $ST_n$: Pangayarì
cause-to-thresh he truck when-finished

nan ipagi-ek ay ipabalohbohan nayna ta
he have-it-threshed cause-to-winnow he and

hokaten nayna no ongnoy na-alawah na biha nayna
measure he if how-many harvested he then he

31 ilimpeh. TERM: Piro no ma-in yan otang ay
puts-away but if has he debts

ibayad na.
pays he

'When the rice is all harvested and his bundles are dry now, he'll make small stacks (in the field) and haul them in to make a large stack. If he's already stacked it, he'll make an arbor and he'll have it threshed. If he has many stacks and his carabao is unable to thresh it, he will have a truck thresh it (by running back and forth over the stalks). When he's finished having it threshed, he'll have it winnowed and he'll measure how much he harvested before he puts it away. But if he has debts, he'll pay them.'

CLOSURE: EXPL PARA

(9) 32 TEXT: Haba-in ya istoriyan mamaliyan.
that story rice-farmer

'That is the story of the rice farmer.'

## EXPOSITORY DISCOURSE
### The Return of Jesus
### Botolan Sambal

TITLE: Pagbira ni Apo Hisos
return Jesus

'The Return of Jesus'

1 INTRODUCTION: HORT PARA

1 EXHOR: Bahawen tamo ya pirimiron Tisalonika
read we first Thessalonians

kapitolo kowatro birsikolo trisi anggan disi-otso.
chapter four verse thirteen until eighteen

2 REAS: Bayri ay matanda-an tamo ya hi Apo Hisos
here know we Jesus

P S

ay magbira bayri ha babon lotà.
will-return here earth

'Let's read first Thessalonians chapter four verses thirteen to eighteen. Here we learn that Jesus will return here to the earth.'

2 POINT$_{ex}$ 1: EXPL PARA

2.1 TEXT: PROC PARA

3 ST$_1$: Hin anti et bayri hi Apo Hisos ha
when present still here Jesus

babon lotà, ay hinalità na ha aw-alagad na ya
earth said he disciples his

hiya ay mako do ha kama-inan nin tatay nay
he go there place father his

Diyos ta ipaghandà na hila nin pa-iriyan.
God because prepare-for he them residence

4 ST$_n$: Pangayarì ay magbira ya ta kowen
when-finishes will-return he and fetch

na hila.
he them

5 EXPO$_1$: Habayti ya hinalità ni Apo Hisos ay mabahawan
this said Jesus read

tamo ha Howan katorsi birsikolo ono anggan kowatro.
we John fourteen verse one until four

6 EXPO$_2$: Habayti ya pangakò na ay alwan bongat ha
this promise his not only

aw-alagad na no alwan para ha kaganawan tawtawoy
disciples his but-rather for all people

ampanlabi kona boy anhomonol kona, ta hi Apo Hisos
loving him and obeying him and Jesus

ay nati banà ha panlalabi na ha kaganawan tawtawo.
died because of love his all people

7 REAS: Ha Howan tris disisayis ay nakoholat, "Banà
John three sixteen written because

ha panlalabi nin Diyos ha tawtawoy pinalsa na ay
of love God people created he

P S

inggawà nay mimihay anak na hi Apo Hisos emen
gave he only-one son his Jesus so-that

no hinoman ya minto-o kona boy mananggap kona ay
if whoever believes him and receives him

ahè mipalako ha impirno no alwan magkama-in yan
not send hell but-rather have he

biyay ya ayin anggawan, ya bilang biyay nin Diyos."
life no end like life God

'When Jesus was still here on earth, He said to His disciples that He would go to the place where His Father God is and He would prepare a residence for them. When He finishes, He will return and He will get them. This that Jesus said is what we read in John fourteen verses one to four. This promise of His was not only for His disciples but also for all people who are loving Him and obeying Him, and Jesus died because of His love for all people. In John three sixteen this was written, "Because of God's love to all the people He created, He gave His only Son Jesus so that whoever believes in Him and receives Him will not go to hell but rather he will have life without end like the life of God."'

3 POINT$_{ex}$ 2: EXPL PARA

8 TEXT: Ha pagbira bayri ni Apo Hisos, ay hatolan nay
return here Jesus judge he

9 tawtawo. EXPO: Balang miha kontamo ay omarap kòni
people every one us will-face

Apo Hisos ta hatolan na tamo ha ginawà tamo.
Jesus because judge he us did we

3.1 EXPO: ANTI EXPL PARA

10 SEC: Hay hinomonol ha kalabayan na ay gitan
obeyed will his take

na do ha kama-inan nin Diyos ta bayro na hila
he there place God and there he them

11 biyan nin ayin anggay kaligawan. SEC: Piro hay
give has-no end joy but

tawoy ahè ninto-o kona ay igwà na hila do ha
person not believed him put he them there

P S

ayin anggay kaparosawan.
has-no end punishment

'When Jesus returns here, He will judge the people. Every one of us will face Jesus and He will judge us on what we've done. He will take those who have obeyed His will there where God is and there He will give them unending joy. But He will put the person who did not believe there in unending punishment.'

4 POINT$_{ex}$ 3: EXPL PARA

12 TEXT: Hinoman ya tawo ay ahè makatandà no makano
whoever person not know if when

13 magbira hi Apo Hisos. RES: Kayà hinalità
will-return Jesus therefore said

na ha aw-alagad na ya pirmi hilan maghandà, ta
he disciples his always they be-prepared because

hay panlomateng na ay bilang mananakaw ya ahè tandà
arrival his like thief not know

14 no makano lomateng nin manakaw. TERM: Ma-arì
if when arrive steal can-be

halita-en nin kanayon ya tawtawo ya hi Apo Hisos ay
say other people Jesus

agana magbira, piro basta hinalità nin
not-now will-return but providing said

Pangino-on, ay ahè ma-arì nin ahè mangyari.
Lord not can-be not happen

'No person whoever knows when Jesus will return. Therefore He said to His disciples that they should always be prepared, because His arrival is like a thief whom no one knows when he'll come to steal. Some people can say that Jesus will not return, but since the Lord said it, it cannot be that it won't happen.'

5 POINT$_{ex}$ 4: EXPL PARA

15 TEXT: Malakè anay palatanda-an nin marani nan
many now signs near now

5.1 lomateng ya Pangino-on. EXPO: EXPL PARA
return Lord

16 TEXT: Hay kalalampohan palatanda-an ay
last sign

P S

17 angkangyari ana. EXPO: Angka-ikalat anay Halità
happening now spreading now Word

na ha kaganawan logal.
his all places

'There are many signs now that the Lord's arrival is near. The last sign is now happening. His Word is spreading to all places.'

6 POINT$_{ex}$ 5: EXPL PARA

18 PRELIM: Hay mihay allo ha Pangino-on ay bilang
one day Lord like

mihay ta-on kona ta hay mihay ta-on ay bilang
one year to-him and one year like

19 bongat mihay allo kona. TEXT: Angka-antalà ya
just one day to-him delaying

panlomateng na banà ha panlalabi na ha tawtawo.
arrival his because of love his people

20 REAS: Agna labay ya hinoman ya tawo ay mipalako
not-he like whoever person send

ha kaparosawan, no alwan labay na ya hila ay malibri.
punishment but-rather want he they be-free

21 EXPO: Kayà ambiyan na hila nin pano-on emen
therefore giving he them time so-that

hila makapaghehe ha kasalanan la.
they will-repent sin their

'One day with the Lord is like one year to Him, and one year is like only one day to Him. His arrival is being delayed because of His love to people. He does not want anyone to be sent to punishment, but rather He wants them to be free. Therefore He is giving them time so that they will repent of their sin.'

## HORTATORY DISCOURSE

Instructions to a Young Lady
Botolan Sambal

1 INTRODUCTION: EXPL PARA

1 TEXT: Nabalita-an ko ya hika ay natanggap ana ha
newsed I you received now

P S

| tarabaho. |
|---|
| work |

'I heard that you have found work now.'

POINT 1: HORTATORY DISCOURSE, para. #2-7

2 INTRODUCTION: HORT PARA

2

| EXHOR: | Pasalamat | ka | ha | Pangino-on | ha |
|---|---|---|---|---|---|
| | thank | you | | Lord | |

3

| pagkatanggap | komo | ha | tarabaho. | RES: | Kayà |
|---|---|---|---|---|---|
| caused-to-receive | you | | work | | therefore |

| biha | ka | mag-ompisan | magtarabaho | ay | pakarani | ka |
|---|---|---|---|---|---|---|
| before | you | begin | work | | come-close | you |

| pon | ha | Diyos | emen | na | ka | biyan | hokaw | ha |
|---|---|---|---|---|---|---|---|---|
| first | | God | so-that | he | you | give | strength | |

| pagtarabaho | mo | boy | emen | na | ka | itorò | ha | dapat |
|---|---|---|---|---|---|---|---|---|
| work | your | and | so-that | he | you | teach | | ought |

| mon | gaw-en. |
|---|---|
| you | do |

'You thank the Lord for the work He gave you. Therefore before you begin work, come near to God so that He will give you strength for your job and so that He will teach you what you ought to do.'

3 POINT 1: HORT PARA

4

| EXHOR: | Agmo | liwawan | ipapawà | ya | ikapò | nin |
|---|---|---|---|---|---|---|
| | not-you | forget | separate | | tenth | |

| sowildo | mo | para | ha | Pangino-on, | ta | no | gaw-en |
|---|---|---|---|---|---|---|---|
| wages | your | for | | Lord | because | if | do |

| mo | bayti | ay | biyan | na | kan | ka-inomayan | ha |
|---|---|---|---|---|---|---|---|
| you | this | | give | he | you | reward-for-work | |

| paninikap | mo. |
|---|---|
| work | your |

'Don't forget to separate one-tenth of your wages for the Lord, because if you do this, He will reward you richly in your work.'

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4 POINT 2: HORT PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 5 | EXHOR: | Pakahampat | kan | kalamo | ha | kawkalalamowan |
| | | do-well | you | be-with | | companions |

| | | | | | |
|---|---|---|---|---|---|
| 6 | mon | ampagtarabaho. | REINF: | Emen | agka |
| | your | working | | so-that | not-you |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 7 | makapaki-away | ay | pakapasinsiya | ka. | REINF: | Agka |
| | fight | | be-patient | you | | not-you |

| | | | | | | |
|---|---|---|---|---|---|---|
| kilamolamo | ha | tawtawoy | ampipanggawà | nin | kalokowan. |
| be-with | | people | doing | | foolishness |

'Be good to your companions at work. So that you will not fight, be patient. Don't be with people who are doing foolishness.'

5 POINT 3: HORT PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8 | EXHOR: | No | nayarì | kaynan | nagtarabaho | ay | mas |
| | | if | finished | you | worked | | more |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| mahampat | no | morong | kan | tampol | ha | bali | ya | ampa-iriyan |
| good | if | go-home | you | soon | | house | | living |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| mo, | kisa | tomalà | ka | nin | ayin | mahampat | ya |
| you | rather-than | wander | you | | without | good | |

| | | | | | |
|---|---|---|---|---|---|
| 9 | bara-nan. | REINF: | Pa-inawa | kan | mahampat. |
| | reason | | rest | you | well |

'If you have finished work, it's best if you go right home to where you are staying, rather than wander without any good excuse. Rest well.'

6 POINT 4: HORT PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | EXHOR: | Ihipen | moy | mawmato-antawo | mo | boy | pawpatel |
| | | think | you | parents | your | and | siblings |

| | | | | | | |
|---|---|---|---|---|---|---|
| 11 | moy | ampipag-aral. | REAS: | Dapat | mo | hilan | tambayan. |
| | your | studying | | ought | you | them | help |

'Think of your parents and your siblings who are studying. You ought to help them.'

7 POINT 5: HORT PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 12 | EXHOR: | Pakahampat | ka | nin | magtarabaho | emen | no |
| | | do-well | you | | work | so-that | if |

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makit ka nin amo mo ya ma-osay kan magtarabaho
see you master your kind/good you work

boy mahonol ka ha kaganawan an-ipagawà na ay
and obey you all causing-to-do he

13 panatiliyen na ka ha tarabaho mo. REAS: Mahampat
keep he you work your good

14 no ayin yan masobokan komo. REINF: Ipakit
if have-none you testing you show

mo ha amo mo ya hika ay talagan mapahimala-an ha
you master your you really to-be-trusted

an-ipatarabaho na komo.
causing-to-work he you

'Work well so that if your employer sees you working well and obeying everything he has you do, he will keep you on the job. It is good if you are not caught doing wrong. You show your employer that you really can be trusted with the work he gives you.'

POINT 2: HORTATORY DISCOURSE, para. #8-10

INTRODUCTION: CondM Sent. #15a

8 POINT 1: ANTI HORT PARA Sent. #15b-17

15 SEC: No an-ihipen moynan mag-ahawa ay tampol mon
if thinking you marry soon you

ibalità ha mawmato-antawo mo ta agla ka
news parents your and not-they you

8.1 man i-awà no labay mo. SEC: HORT PARA
forbid if want you

16 EXHOR: Piro labay kon bongat ibalità komo ya
but want I only tell you

no mag-ahawa ka ay hatoy kapariho mon ampinto-o
if marry you that same your believing

ha Pangino-on, ta alwan mahampat no mag-ahawa
Lord because not good if marry

17 kan ahè ampinto-o ha Pangino-on. REINF: Agkawo
you not believing Lord not-you

mapisondò.
agree

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'If you are thinking about marriage, tell your parents right away and they will not forbid you if you want to. But I just want to tell you that if you marry, (he should) be like you, believing in the Lord, because it is not good if you marry someone who is not believing in the Lord. Don't you-two become engaged.'

9 POINT 2: HORT PARA

18 EXHOR: No ma-in kaynan mapili-an ya labay mon
if have you choice want you

pag-ahawa ay ipanalangin no hiya talaga ya kalabayan
marry pray if he really will

9.1 nin Pangino-on para pag-ahawa mo. REINF: HORT PARA
Lord for spouse your

19 EXHOR: Agmo honolen ya sarili mon kalabayan
not-you obey own your will

ta hay pag-ahawa ay alwan alina; alwan
because marriage not joke not

bilang kahangkapan ya eramen ya ma-arì nin i-orong.
like tools borrow can-be return

20 REAS: Hay pag-ahawa ay anggan leleg mon
marriage until end your

9.2 angkabiyay. REAS: HORT PARA
living

21 EXHOR: Hika ay anak nin Pangino-on.
you child Lord

22 RES: Kayà dapat mon ipakit ha tawtawo
therefore ought you show people

ya talagan hika ay anhomonol ha kalabayan nin
really you obeying will

Pangino-on.
Lord

'If you have a choice whom you marry, pray, asking if he is really the Lord's will to be your husband. Don't obey your own will because marriage is not a joke; it is not like tools that are borrowed and can be returned. Marriage is for as long as you live. You are God's child. Therefore you ought to show people that you are really obeying the Lord's will.'

10 POINT 3: ANTI HORT PARA

10.1 SEC: HORT PARA

23 EXHOR: Boy no hiko komo, ay agko pon ihipen
and if I you not-I first think

24 ya mag-ahawa ta malagò ka et. REINF:
marry because young you still

Mangantì ka et nin ongnoy pana-on.
wait you yet how-many years

10.2 $\overline{\text{SEC}}$: HORT PARA

25 EXHOR: Piro no talagan labaylabay moynan
but if really great-desire you

mag-ahawa ay ibalità mo ha mato-antawo mo
marry news you parents your

26 emen hila mangonsowilo komo. REINF: Agka
so-that they pleased you not-you

manowad ha kanayon ya aw-anak ya no marayò
copy other children if far

hilayna ha mawmato-antawo la ay gaw-en
they parents their do

27 laynay labay lan gaw-en. WARN: Ayin
they want they do there-is-no

kowintay pag-ahawa no alwan ka-arap ya
value marriage if not before

mato-antawo.
parents

'And if I were you, I would not think about marriage now because you are still young. You wait a few years yet. But if you really greatly desire to get married, tell your parents so that they will be pleased with you. Don't do like other young folks do, for if they are far from their parents, they do what they want to do. There is no value in a marriage if it's not (performed) before the parents.'

11 POINT 3: HORT PARA

28 EXHOR: Manolat kan pirmi konnawen emen nawen
write you always us so-that we

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| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 29 | matanda-an | ya | ampangyari | bahen | komo. | REINF: | Ibalità |
| | know | | happening | there | you | | tell |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| mo | no | makano | ka | morong | bayri | nin | manibaw | ta |
| you | if | when | you | come-home | here | | visit | and |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 30 | hakbaten | nawen | ka | ha | banowa. | TERM: | Piro | no | ma-in |
| | meet | we | you | | town | | but | if | have |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| kayin | pana-on | ay | hikayi | ya | mako | bahen | nin | manibaw | komo. |
| we | time | | we | | go | there | | visit | you |

'Write us always so that we will know what is happening to you there. Tell us when you are coming home to visit and we will meet you in town. But if we have time, we'll go there to visit you.'

12 PARENTHESIS: EXPL PARA

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 31 | TEXT: | Ma-irap | hapa-eg | ya | mako | bayri | ta | malalè |
| | | difficult | now | | come | here | because | deep |

| | | | | | | |
|---|---|---|---|---|---|---|
| ya | balah. | REAS$_1$: | Ayin | anan | trak | ya |
| | river | | there-is-no | now | truck | |

| | | | |
|---|---|---|---|
| 32 | ampagbiyahi. | REAS$_2$: | EXPL PARA |
| | carrying-passengers | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 33,34 | TEXT: | Pirmin | oran | bayri. | RES: | Kayà | pirmin |
| | | always | rain | here | | therefore | always |

| | | |
|---|---|---|
| malalè | ya | balah. |
| deep | | river |

'It's difficult out here now because the river is deep. There are no passenger trucks running. It's always raining here. Therefore the river is always deep.'

13 CONCLUSION: HORT PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 35 | PRELIM: | Habaytin | bongat | ya | ma-ibalità | ko | komo. |
| | | this | only | | tell | I | you |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 36 | EXHOR: | Agmo | liwawan | bayti | ya | bawbibilin | ko | komo. |
| | | not-you | forget | this | | advice | my | you |

'That's all I have to tell you. Don't forget my advice to you.'

## CLIMACTIC NARRATIVE DISCOURSE
### Marriage of Nini and Ginong
### Sarangani Bilaan

This NARRATIVE DISCOURSE consists of an APERTURE, two EPISODES, a DENOUEMENT, and a FINIS.

P S
1 APERTURE: EXPL PARA

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 1 | PRELIM: | Di | satu | duh | aye | bulen | i | Disimbre | nun |
| | | | one | day | before | month | | December | there-was |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 2 | bong | fista | déén | di | mahin. | TEXT: | Na fan | kdee | dto |
| | big | fiesta | there | | sea | | almost | all | people |

| | | | | | | |
|---|---|---|---|---|---|---|
| di | lagad | tufah | ale | déén | di | mahin, |
| | upstream | come-downstream | they | there | | sea |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| du | kayèla | ku | meye | i | kdee | bung | i | dad |
| because | want-they | if | look | | all | kinds | | plural |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 3 | agaf | fite | i | dad | to. | EXPO: | Na | balù | agu | déén |
| | game | show | | plural | person | | | even | I | there |

| | | | | | | |
|---|---|---|---|---|---|---|
| dù: | mayè | agu | sagbet | di | dad | demegu |
| also | want | I | get-together | | plural | companion-my |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 4 | lamnok | tmanul | i | kdee | dad | bung | agaf. | EXPO: | Na | i |
| | growing | watch | | all | plural | kinds | game | | | |

| | | | | | |
|---|---|---|---|---|---|
| klogu | déén | sduh | sbutang, | du | nun |
| stay-I | there | one-day | one-night | because | there-is |

| | | | | | |
|---|---|---|---|---|---|
| fimò | yaan | Jandoc | gami | munung | i |
| cause-to-do | wife | | we(exclusive) | watch-over | |

| | | | | | |
|---|---|---|---|---|---|
| 5 | tukay | fablila. | EXPO: | Na | klomi |
| | little | selling-their | | | while-we(exclusive) |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| munung | i | demegu | i | fabli | én, | na | gal |
| watch-over | | companion-my | | selling | that | | always |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 6 | gami | sudeng | déén. | EXPO: | Na | Ginong | déén |
| | we(exclusive) | sat | there | | | Ginong | there |

| | | | | | |
|---|---|---|---|---|---|
| kenen | dù, | du | nun | agafla | basketbal |
| he | also | because | there-was | game-their | basketball |

| | | |
|---|---|---|
| na | glam | kenen. |
| and | enter | he |

'One day before, in the month of December, there was a big party at the beach. Almost all the people

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upstream came down to the beach, because they wanted to see all the different kinds of games shown to the people. Even I was there too; I wanted to get together with my companions to watch all the kinds of games. I stayed there one day and one night, because the wife of Mr. Jandoc had us watch over their little store. And while we watched over the store we sat there. Ginong was there too, because there was basketball and he entered.'

### EPISODE 1: EPISODIC NARRATIVE DISCOURSE on Courting (= EPISODE 1-4)

### 2 EPISODE 1: SIM DIA PARA

|  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|
| 7 | SETTING: | Na | di | tabutang | nan | lamgu | sudeng | déén |
|  |  |  |  | night | now | while-I | sit | there |

|  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|
| di | gufablila | én, | salu | Ginong | di | safédgu | na |
|  | store-their | that | come | Ginong |  | next-to-me |  |

|  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|
| tuad | kenen | stulen | di | deg | gablà | di | kayean |
| continually | he | talk |  | me | about |  | want-he |

|  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|
| 8,9 | man. | SP$_0$(REM): | Na | mayè | kenen | deg. | SP$_1$(PROP): | Na |
|  | say |  |  | want | he | me |  |  |

|  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|
| di | kastulenmi | man | gu | kenen, | "Ku | gamfatan | ge |
|  | discussion-our | say | I | him | if | able-to-wait | you |

|  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|
| 10 | tlu | fali | na | kaman | sa | mayè | agu | ge. | SP$_3$(RESP) |
|  | three | year |  | so | emphasis | want | I | you |  |

|  |  |  |  |  |  |
|---|---|---|---|---|---|
| Na | manan, | "Kaman | sa | fatan | agu." |
|  | said-he | so | emphasis | wait | I |

'Now that night while I was sitting there at the store, Ginong came over to me, and he kept on telling me about what he wanted to say. Now he wanted to marry me. And in our discussion I said to him, "If you are willing to wait for three years then I'll marry you." And he said, "Of course I'll wait."'

### 3 EPISODE 2: EXPL PARA

|  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|
| 11 | PRELIM: | Na | midul | i | duh | midul | i | butang | di | ksayèmi. |
|  |  |  | move |  | day | move |  | night |  | liking-we |

|  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|
| 12 |  | TEXT: | Too | malima, | du | là | mayè |
|  | (exclusive) |  | very | difficult | because | not | want |

|  |  |  |  |  |
|---|---|---|---|---|
| 3.1 | i | dad | tuagu. | RES: EXPL PARA |
|  |  | plural | parent-my |  |

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| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 13 | TEXT: | Na | di | lam | i | sfali | alò | lweh |
| | | | | inside | | one-year | only | two |

| | | | | |
|---|---|---|---|---|
| gami | dulê | stulen | du | too |
| we(exclusive) | times | talk-together | because | very |

| | | | | | | |
|---|---|---|---|---|---|---|
| 14 | malima. | WARN: | Du | ku | teen | gami |
| | difficult | | because | if | saw | we(exclusive) |

| | | |
|---|---|---|
| stulen | kalbut | gami. |
| talk-together | angry | we(exclusive) |

'Now the days and the nights moved on of our liking each other. It was very difficult, because my parents didn't like him. And during one year we only talked together twice, because it was very difficult. Because if they saw us talking together they would be angry at us.'

4 EPISODE 3: EXPL PARA

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 15 | PRELIM: | Na | lêman | midul | i | duh | midul | i | butang | tamlukas |
| | | | again | move | | day | move | | night | more-than |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 16 | sfali | nan | i | kasalngad | i | kastulenmi. | TEXT: |
| | one-year | now | | same | | talking-our(exclusive) | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 17 | Na | taskwila | agu | déén | di | mahin. | RES: | Na | beg | fye |
| | | go-to-school | I | there | | sea | | | | good |

| | | | | |
|---|---|---|---|---|
| i | nawami | du | slaan | tufah |
| | breath-our(exclusive) | because | sometimes | go-downstream |

| | | | | | |
|---|---|---|---|---|---|
| kenen | na | gal | gami | stulen | gablà |
| he | | continually | we(exclusive) | talk-together | about |

| | | | | | |
|---|---|---|---|---|---|
| i | kagkami | kadang | di | fulé | duh, |
| | condition-our(exclusive) | by-and-by | | future | day |

| | | | | | |
|---|---|---|---|---|---|
| ku | simfana | mayè | i | dad | tuagu. |
| if | for-instance | want | | plural | parent-my |

'And again the days and the nights moved on, and it was more than one year now that we felt the same about each other. And I went to school at the beach. And we were happy, because sometimes he came down; and we talked about what we would do in the future if for instance my parents approved.'

5 EPISODE 4: SIM DIA PARA

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 18 | SETTING: | Na | tauman | midul | i | duh | na | tasfali | uman |
| | | | again | move | | day | | one-year | and |

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fitu bulen nan di klomi satu fandam.
seven month now during-time-we one thought

19 SP$_1$ (Q): Na di satu duh salu i yéan déén di
one day come mother-his there

bali na fnagdakan ku tan i too fandam i dad
house inquire-she if what very thought plural

20 tuagu. SP$_3$(RES): Na man fù libun di
parent-my say grandparent woman

kenen, "Di dad ngà sa i guflingeta,
her plural child ones-listen-us(exclusive)

21 ku sayè ale sa na kaman sa. TERM: Na
if like-each-other they so

tafye nan, du tafakay gsalu kenen déén di
good now because possible come he there

bali na tafakay gami stulen.
house possible we(exclusive) talk-together

'And again the days moved on and it was one year and seven months that we had been of one mind. One day his mother came to the house and inquired what was the thinking of my parents. Grandmother said to her, "The ones we'll listen to are the children, if they love each other then it is okay." And it was good now, because he could come to the house and we were able to talk together.'

EPISODE 2: DICLIMACTIC NARRATIVE DISCOURSE on the Engagement (= EPISODE 1-3, DENOUEMENT, ANTI-DENOUEMENT)

6 EPISODE 1: NARR PARA

BU$_1$: COMPX DIA PARA

22 SP$_1$(PROP): Na di satu duh salu Ginong déén di
one day come Ginong there

bali na snalekan Mama ku magu di kenen mawan
house ask-he Mother if walk she breath-her

i kayean man na fan kenen fableng.
want-she say almost he to-ask-for-the-hand-of

23 SP$_2$($\overline{\text{PROP}}$): Na man Mama kenen, "Én i fye, funah
say Mother she that good first

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gamu stulen i dad
you-plural(exclusive) talk-together plural

tuam, na ku i tan i gamu
parent-your if what you-plural(exclusive)

kastulen tatiam gami fangadè dini."
discussion just-you us(exclusive) inform here

6.1 BU$_2$: EXPL PARA

24 TEXT: Na takafdun fgadè déén di dad
after-he inform there plural.

tuagu talêman nan fangadè ale tiù Nuwil.
parent-my again now inform they uncle Nuwil

25 EXPO: Na fye sa i kastulenla, na
good emphasis discussion-their

tasalngad nan i kdeela.
same now all-them

26 BU$_3$: Na i dad tuan tafangadèla i dad
plural parent-his inform-they plural

deme flanekla du fan fableng
other sibling-their because almost ask-for-hand-of

27 Ginong. BU$_n$: Na takafngela sgadè na
Ginong finish-they inform-each-one

tanun nan dad msela na dad sdè na i
there-is now plural rice-their plural pig

kdee kanlidùla di kafableng.
all needs-their engagement-party

'Now one day Ginong came to the house, and he asked Mother what she thought about him coming soon to ask for the hand of (Nini). And Mother said, "It is best if first you and your parents discuss it together and whatever you decide you just let us know here." And after he had told my parents he also let Uncle Nuwil and family know. And their discussion was good, and they all agreed. Then his parents let their other brothers and sisters know that Ginong was about to ask for the hand of Nini. Now when they had finished letting everyone know, then there was the rice, pigs, and their needs for the engagement party (to think about).'

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7 EPISODE 2: NARR PARA

28

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| SETTING: | Na | di | satu | duh, | stulen | ale | na |
| | | | one | day | talk-together | they | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| man, | "Tagatlagad | gami | nan | na | ani | i | duh |
| say | ready | we(exclusive) | now | | this | | day |

29

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ksalumi | déén | di | gamu." | BU$_1$: | Na | kafdu | én |
| come-we | there | | you-plural | | | after | that |

| | | | | |
|---|---|---|---|---|
| tatufah | i | màgu | du | fangadean |
| go-downstream | | father-my | because | inform-he |

| | | | | | | |
|---|---|---|---|---|---|---|
| fù | Carmen | déén | di | mahin, | na | tagatlagad |
| grandmother | Carmen | there | | sea | | ready |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ale | nan | na | ani | duh | ksalula | déén | di | bali. |
| they | now | | this | day | come-they | there | | house |

30

| | | | | | | |
|---|---|---|---|---|---|---|
| BU$_2$: | Na | kafdun | fgadè | kene | fù | Carmen |
| | | after-he | inform | her | grandmother | Carmen |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| na | slob | kenen | déén | di | Fangi | du | fangadean |
| | stop-by | he | there | | Pangi | because | inform-he |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ale | tiù | Nuwil | na | lêman | ale | fù | dù. |
| they | uncle | Nuwil | and | also | they | grandmother | also |

31

| | | | | | | |
|---|---|---|---|---|---|---|
| BU$_n$: | Na | kafdun | én | tafnge | ale | sgadè |
| | | after | that | finish | they | inform-each-one |

| |
|---|
| nan. |
| now |

'Now one day they informed us and said, "We are ready now and this is the day we are coming to your house." And after that father went downstream and told grandmother Carmen there at the beach that they are ready and the day they are coming to the house. And after he had let Grandmother Carmen know, then he stopped by Pangi, because he let Uncle Nuwil and family know and also Grandmother too. After that everyone knew.'

8 EPISODE 3: NARR PARA

32

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| SETTING: | Na | di | satu | duh | di | kwalan | én | i |
| | | | one | day | | morning | that | |

| | | |
|---|---|---|
| kafablengla | tasubè | fù |
| engagement-party-their | come-upstream | grandmother |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Carmen | na | yaanan, | na | kel | di | dale | fù |
| Carmen | and | husband-her | | arrive | | they | grandmother |

P S

déén di Fangi na uman ale tiù Nuwil du
there Pangi also they uncle Nuwil because

33 talgabi ale déén di gami. BU$_1$: Na
assemble they there us(exclusive)

kwalan én na tatì fatan i kdee i dad tuagu
morning that just wait all plural parent-my

du én sa i bang ksalula déén.
because that emphasis time-of coming-their there

34 BU$_n$: Na nè nèla fatan tabong duh nan, na
then then-they wait big day now

takel ale nan.
arrived they now

'Now one day, the morning of their engagement party, Grandmother Carmen and her husband came upstream; and also Grandmother at Pangi and also the family of Uncle Nuwil because they were going to assemble at our house. Now that morning all of my elders just waited because this was the time for all of them to come there. And then they waited and it was noon now, and they arrived.'

9 DÉNOUEMENT: NARR PARA

35 SETTING: Na di takdeela nan mastifun déén
all-they now gathered there

9.1 tatanbùla nan i stulen. BU$_1$: SIM DIA PARA
began-they now talk-together

36 SP$_1$: Na én ani snalek i dad tua Ginong
that this ask plural parent Ginong

37 ku tan i fni dad tuagu. SP$_3$: Na
if what ask-for plural parent-my

kafdun én tulen i màgu dale na nun
after that tell father-my them there-is

tukay fisus fni fù kenen i kalbongan
little money ask-for grandmother she size-it

lime falò.
five ten

9.2 BU$_2$: EXPL PARA

38 TEXT: Na tamidul i kastulenla na lêman
move discussion-their again

P S

talù i satu to dagitan Quia mngà deg,
talk one person name-his Quia give-birth me

na manan, "Mni gu deg mlatuh lime falò."
say-he Ask-for I me hundred five ten

39 EXPO: Na smuli kenen satu guya
give-in-exchange he one young

kalabaw.
carabao

40 BU$_n$: Na lêman midul i kastulenla na tatalù
again move discussion-their talked

fù Carmen kenen na manan i kenen
grandmother Carmen she said-she she

41 fni mlatuh lime falò dù. TERM: Na masdagub
ask-for hundred five ten also together

i kdee fnila tlu latuh lime falò na
all ask-for-they three hundred five ten

lêman lweh iktalya i tanà fni i màgu
again two hectaria land ask-for father-my

du gumnèmi.
because place-stay-we(exclusive)

'Now when all of them had gathered together there they began the discussion. The parents of Ginong asked my parents what they requested (for the bride price). And after that my father told them that grandmother requested a little money, in the amount of fifty pesos. Now their discussion moved on and a person called Quia also apoke, my godfather, and he said, "I am asking for one hundred and fifty pesos." He will give in exchange one young carabao. And again their discussion moved on and grandmother Carmen spoke and she said that she would ask for one hundred and fifty pesos also. And all together they requested three hundred and fifty pesos and also my father asked for two hectares of land for our place to live.'

10 ANTI-DÉNOUEMENT: NARR PARA

42 BU$_1$: Na di lamla stulen nimò i dad
while-they talk-together make plural

P S

43 libunla tafatlagad i knaan. BU$_2$: Na kafngela
girl-their make-ready food finish-they

stulen na tagatlagad nan i knaan fkala i
talk-together ready now food put-they

10.1 lumisa. BU$_3$: COOR EXPL PARA
table

10.11 SEC$_1$: EXPL PARA

44,45 TEXT: Na takmaan ale nan. EXPO: Na
ate they now

samngan i dto stulen én kmaan i
same-as people talk-together eat

kdee i dad tuagu na dad gakedmi
all plural parent-my plural relative-our-

du én ukummi.
(exclusive) because that custom-our(exclusive)

10.12 SEC$_2$: COOR EXPL PARA

10.121 SEC$_1$: EXPL PARA

46 TEXT: Na én i knaan nebela dad
that food bring-they plural

nlalél na dad utenla slame
yellow(rice) plural viand-their all

sdè.
pig

10.122 SEC$_2$: EXPL PARA

47 TEXT: Na én knaan nebela là mti,
that food bring-they not emptied

tatìmi bat dademe du
just-we(exclusive) throw other because

48 là gatu knaan i dto. REAS: Én i
not consume food people that

49 mti i uten. TERM: Na nun dù
emptied viand there-is also

knaan nebe i dad deme gakedgu
food brought plural other relative-my

P S

| na | dad | uten | dù. |
|---|---|---|---|
| | plural | viand | also |

| 50 | BU$_n$: | Na | kafnge | kmaan | i | dad | to | tamulê |
|---|---|---|---|---|---|---|---|---|
| | | | after | eat | | plural | person | go-home |

| dad | tua | Ginong | na | uman | dad | deme | dad |
|---|---|---|---|---|---|---|---|
| plural | parent | Ginong | | also | plural | other | plural |

| 51 | to | dù. | TERM: | Na | én | i | gusalngad | i | kastulenla |
|---|---|---|---|---|---|---|---|---|---|
| | person | also | | | that | | same | | discussion- |

| | gablà | i | kasdeme | di | tńanin | simana | i | Inido. |
|---|---|---|---|---|---|---|---|---|
| their | about | | wedding | | first | week | | January |

'Now while they were talking the girls were getting the food ready. When they had finished talking the food was ready and they put it on the table. Then they ate. Now the same as when the people were talking, those who eat (first) are all my family and relatives because that is our custom. And they brought yellow rice and their viands were all pork. And the rice they brought that wasn't eaten we just threw away, because the people couldn't consume it. That which was consumed was the viand. My relatives brought rice and viands also. After the people ate the parents of Ginong went home and also the other people also. They were all agreed that the wedding would be the first week of January.'

DÉNOUEMENT: PROCEDURAL DISCOURSE on the Wedding,
(= APERTURE, PROCEDURES$_{1-5}$, CLOSURE)

[Note that at this point in the narrative there is a time change, from accomplished time which occurs in NARRATIVE DISCOURSE to projected time which occurs in PROCEDURAL DISCOURSE. The reason for this is that the narrator begins now to relate the steps in preparation for her wedding, which hasn't yet taken place as she writes this account. The narrative also becomes less personal here as she recounts the procedures for any Bilaan wedding.]

APERTURE: [Portmanteau exponent; Sent. #52]

11 PROCEDURE 1: EXPL PARA

| 52 | PRELIM: | Na | én | kibòmi | di | gami |
|---|---|---|---|---|---|---|
| | | | that | do-we(exclusive) | | we(exclusive) |

| 53 | Kablaan. | TEXT: | Na | fangadè | i | kdee | dad | gaked | ku |
|---|---|---|---|---|---|---|---|---|---|
| | Bilaan | | | inform | | all | plural | relative | if |

P S

54 tafan bang kasdeme. EXPO: Na nimò i gukmaan
almost time wedding make place-to-eat

tagà ku tabang sdeme na dad gumlifo
prepare if time get-married plural place-to-cook

i dad to mlifo; na nimò i falas i simbahan
plural person cook make beauty church

55 gusamdeme. EXPO: Na falah fangadè i
place-to-get-married first inform

56 to samdeme ku sinto. EXPO: Na falah fatlagad
person to-marry if who first get-ready

dù i lakùgu sdeme na uman i saul na salwal
also dress-my wedding also shirt pants

Ginong na dad deme kanlidù fa nun gukmamo
Ginong plural other needs yet there-is need

57 dun di bang sdeme. EXPO: Na falah fatlagad i
it time wedding first get-ready

dad sdè tnatê kadang di bang kasdeme na falah
plural pig boil by-and-by time wedding first

fgiling du fye mlal na mulah.
have-milled because good fast easy

'This is what we Bilaans do. When it is almost time for the wedding we inform all our relatives. When it is time for the wedding we get the place to eat all ready; and the place to cook for the people who cook; and beautify the church where the wedding is to take place. And first inform whoever is to perform the wedding. And first get ready also my wedding dress and also the shirt and trousers of Ginong and the other things needed at the time of the wedding. And first get ready the pigs to be cooked by and by at the wedding and have (the rice) milled, because good if (when it is time for the wedding) it is fast and easy.'

12 PROCEDURE 2: EXPL PARA

58 TEXT: Na ku tabang sdeme di lweh butang fa
when time wedding two night yet

klo i kasdeme na én dad deme gakedmi
before wedding that plural other relative-our-
(exclusive)

P S

mdà di gumawagan falah talgabi di
come-from place-far-away first assemble

balimi, na dad deme dad to
house-our(exclusive) plural other plural person

59 dù falah déén. EXPO: Na tatambù nan i nimò i
also first there begin now make

60 knaan kenen dad to falah talgabi. EXPO:
food him plural person first assemble

Na én gal i nimò i dad to falah talgabi
that often make plural person first assemble

én slaan gal ale mimò i gamgayè i dto,
that sometimes often they do want people

klo fatan i too duh i kasdeme.
while wait very day wedding

'Now when it is time for the wedding, two nights yet before the wedding, then our other relatives who come from far away come and gather together there at our house and also the other people come there. Now the preparation of the food is begun for the people who have gathered first. Now what the people gathered there often do is sometimes they make their own entertainment while they wait for the day of the wedding.'

13 PROCEDURE 3: EXPL PARA

61 TEXT: Na ku tabang i kasdeme nan fandà di
when time wedding start-from

butang én talà gal kudang i dto, du là
night that not often sleep people because not

62 fa too mdun na tagalla tanbù nan i mlifo. REAS:
yet very day often-they begin now cook

Na én dad lagi tmatê i dad sdè uten,
that plural boy kill/boil plural pig viand

na tmabal kafi i dademe, du ninum i dto
boil coffee others because drink people

famahaw.
breakfast

P S

'Now when it is time for the wedding, beginning the night before the people often don't sleep, because when it is not yet day they begin to cook. The boys kill the pigs for viand, and others make coffee because it is the drink for people at breakfast.'

14 PROCEDURE 4: NARR PARA

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 63 | BU$_1$: Na | kafdu | kmaan | famahaw | na | salu | nan | dtù | di |
| | | after | eat | breakfast | | go | now | there | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 64 | simbahan | du | én | i | bang | kasdeme. | BU$_2$: Na | klo |
| | church | because | that | | time | wedding | | while |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| i | sandeme | én | i | nimò | i | dad | to | di | bali |
| | be-wedded | that | | make | | plural | person | | house |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| nimò | i | kmaan | na | dad | uten | du | falah | fatlagad | i |
| make | | food | | plural | viand | because | first | get-ready | |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 65 | kmaan | bong | duh. | BU$_n$: Na | kafnge | i | sandeme | mulê | nan. |
| | food | big | day | | finish | | be-wedded | go-home | now |

'Now after eating breakfast then (they) will go to church now because it is time for the wedding. And while the wedding is going on the people at the house cook rice and viands so that the food will be ready at noon. Then when the wedding is over (they) go home now.'

15 PROCEDURE$_n$: PROC PARA

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 66 | SETTING: Na | ku | takel | di | bali | klo | i | là | fa |
| | | when | arrive | | house | while | | not | yet |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| kmaan | bong | duh | én | flo | nimò | i | dto | tatì | stulen. |
| eat | big | day | that | while | do | | people | just | talk- |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 67 | | ACT: Na | ku | tagatlagad | nan | i | kmaan | na | én |
| | together | | when | ready | now | | food | | that |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 68 | nan | i | kakaan. | ST$_1$: Na | ku | takmaan | én | i | munah |
| | now | | eat | | when | eat | that | | precede |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| kmaan | i | gaked | i | sandeme | na | samngan | i | sandeme. |
| eat | | relative | | be-wedded | | same-time | | be-wedded |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 69 | ST$_2$: Na | kafnge | kmaan | i | kdee | én | nan | na | lêman | kmaan |
| | | finish | eat | | all | that | now | | again | eat |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 70 | i | dademe | dad | to. | ST$_n$: Na | ku | tafnge | kmaan | nan |
| | | other | plural | person | | when | finish | eat | now |

P S

i kdee dad to na mulê nan i kdee.
all plural person go-home now all

'And when the people arrive at the house before eating at noon, they pass the time by just talking together. And when the food is ready, now that is the time to eat. And when eating, those who eat first are the family of the bride and groom together with the bride and groom. After all those have eaten then the other people eat. And when everyone has finished eating then everyone goes home.'

16 CLOSURE: EXPL PARA

71 TEXT: Na én nan kafnge i kasdeme na én i
that now finish wedding that

gami santulen satlamin ku tan i
we(exclusive) talk married-ones if what

kibòmi gumnè, du
do-we(exclusive) place-stay/live because

kafngemi sdeme flo gami
finish-we(exclusive) wedded while we(exclusive)

72 tamnè di dad tuami. RES: Na én i
live plural parent-our that

nimòmi gal sabliwal salu di
do-we(exclusive) often go-back-forth go

gami tanà du ftabeng gami
our(exclusive) land because get-help we(exclusive)

73 mimò i gami bali. TERM: Na ku tafnge
do we(exclusive) house when finish

i gami bali na déén nan i gami
our(exclusive) house there now we(exclusive)

gumnè.
live

74 FINIS: Na én nan i gusenan.
that now place-end-it

'Now when the wedding is finished we will talk together about what we will do about our house, because when we have finished being married we live for a time with our parents. Now what we will do is go back and forth to our land, because we will get help to make our house. Now when our house is finished then we will live there. Now that is the end.'

## PROCEDURAL DISCOURSE
On Rice Farming
Sarangani Bilaan

The complete text is a NARRATIVE DISCOURSE with an APERTURE and two EPISODES; however, the discourse under analysis manifests the quotation slot of the sentence which is the $BU_2$ of EPISODE 2. This PROCEDURAL DISCOURSE consists of three PROCEDURES.

P S
[Na mangu di kenen,"...
say-I him

'I said to him, '...]

1 PROCEDURE 1: PROC PARA

1 $ST_1$: Ku mligo ge, én funam nimò mligo
when cut-down you that first-you do cut-down

2 i malnak sabat. $ST_2$: Ku tafngem nligo i
small weeds when finish-you cut-down

malnak sabat, na funam fbayà kel di sfalò duh.
small weeds first-you leave until ten day

3 $ST_3$: Na ku tafnge i sfalò duh, na nbekam nan.
when finish ten day chop-you now

4 $ST_4$: Kafngem mbek dun, na funam bayà lêman
finish-you chop it first-you leave again

5 kel di sfalò lime duh. $ST_5$: Na ku takel nan
until ten five day when arrive now

1.1 di sfalò lime duh, na ntamam nan. $ST_n$: EXPL PARA
ten five day burn-you now

6 TEXT: Na ku tafngem mtam na ku teenam là
when finish-you burn if see-you not

sakuf i lnigo én na fanulukam én.
burn-up field that gather-together-you that

7 EXPO: Galam muluk én na dad kayu na
always-you pile-up that plural wood

dad sabat santifunam du ntamam
plural weeds gather-together because burn-you

du fye mlaneb i nligom én.
because good clean field-your that

P S

'When you make a field first you cut down the small brush. When you are finished cutting down the small brush then first leave it alone for ten days. And when ten days are finished then you chop now. When you finish chopping then again first leave it for fifteen days. Now when fifteen days have arrived then you burn. When you finish burning, and if you see that the field has not burned then gather (the remainder) into piles. You always pile up the wood and the brush you gather together, because you burn (it all), because it is good if your field is clean.'

2 PROCEDURE 2: PROC PARA

8 ACT: Na ku tafnge fanuluk na fanlam fali
when finish pile-up plant-you rice

2.1 nan. $ST_1$: EXPL PARA
now

9 TEXT: Na ku tamla ge na funam nimò i
when plant you first-you make

2.11 butnê déén di talà i lnigo én. EXPO: EXPL PARA
grainery there middle field that

10 TEXT: Na ku mimò ge i butnê na fdakam
when make you grainery raise-you

11 fat i malnak lahan, na snaalam. EXPO: Na én
four small posts floor-you that

dad kayu nimoam butnê én na nalekam
plural wood make-you grainery that select-you

i slame dmali du én i ukum gal ku
all dmali because that custom always if

mimò ite i butnê di talà i lnigo.
make we(inclusive) grainery middle field

12 EXPO: Na là ite mfakay mwè i deme kayu du
not we possible get other wood because

én i ukum ku mimò ite butnê di talà
that custom if make we grainery middle

13 nligo. REAS: Du én i ukum ito
field because that custom our(inclusive)

aye ku mla ito na gal mimò butnê di
before if plant we always make grainery

P S

talà i nligo.
middle field

14 $ST_2$: Na ku tafngem mimò i butnê én nan na
when finish-you make grainery that now

funam meye i lweh to, satu i lagi na satu
first-you look-for two person one man one

15 i libun. $ST_3$: Na ku teenam i lweh to én
woman when see-you two person that

na funah mla ale tukay bnê mlibut di butnê én.
first plant they little seed around grainery that

16 $ST_4$: Na ku tafngela nan nlibut na fatbuam
when finish-they now around have-start-you

17 ale nan mla dad bnéan. $ST_5$: Na ku tafngela
them now plant plural seed-it's when finish-they

fla dad bnéam, na funam lâman
have-plant plural seed-your first-you again

flibut lwe to én, du én i ukum
have-around two person that because that custom

ku tafnge ite mla i nligota.
if finish we(exclusive) plant field-our(exclusive)

'And when you have finished piling it together then you begin to plant rice. When you plant rice then first make a grainery there in the middle of that field. When you make a grainery you raise four small posts and you make the floor. You choose all dmali to make the grainery, because that is the custom when we make a grainery in the middle of the field. Now we are not able to use other wood, because that is the custom when we make a grainery in the middle of the field. Because before our custom was when we made a grainery to make it in the middle of the field. Now when you finish making the grainery then first you look for two persons, one man and one woman. Now when you find these two people they first plant a little amount of seed around the grainery. When they have finished going around then have them begin planting the seed. When they have finished planting the seed, then again first have the two people go around again, because that is the custom when we have finished planting our field.'

P S
3 PROCEDURE 3: EXPL PARA

18 TEXT: Na ku tafnge ite mla nan na
when finish we(exclusive) plant now

3.1 fatanta ku tatmabò i sabat. REAS: EXPL PARA
wait-we(exclusive) if come-up weeds

19 TEXT: Du ku tatmabò sabat na én nimoam
because when come-up weeds that do-you

3.11 kamlo. WARN: EXPL PARA
weed

20 TEXT: Du ku laam kanlo i fali én na
because if not-you weed rice that

ku tamunge kadang i falim én na
if bear-fruit by-and-by rice-your that

là too mtiu i bungen, du én ukum
not very clear fruit because that custom

21 i fali. EXPO: Du ku laam kanlo dun
rice because if not-you weed it

na ku tamunge kadang i falim én na
if bear-fruit by-and-by rice-your that

22 laan too mtiu én fali du mafa. REAS:
not-it very clear that rice because shell

Na ku kantum tukay uléan di ge.
when harvest-you little return-it you

'When we have finished planting then we wait until the weeds come up. Because when the weeds come up then you weed. Because if you don't weed the rice, when it bears fruit by and by, the fruit won't be very clear, because that is the custom of the rice. Because if you don't weed it, when it has borne fruit your rice won't be very clear, because it will be just shell. Then when you harvest you will have only little return.'

## EXPOSITORY DISCOURSE
Bilaan Customs
Sarangani Bilaan

This EXPOSITORY DISCOURSE consists of four $\text{POINTS}_{ex}$ and a CLOSURE.

P S

$\text{POINT}_{ex}$ 1: EXPOSITORY DISCOURSE on Courting
(= $\text{POINT}_{ex}$ 1, $\text{POINT}_{ex}$ 2)

1 $\text{POINT}_{ex}$ 1: COOR EXPL PARA

1 PRELIM: Kye di ukummi di munah,
long-time-ago custom-our before

too mahal, du dad tua na uman i
very different because plural elder and

dad falami dto, too safè kun.
plural young people very respect it-is-said

1.1 $\text{SEC}_1$: EXPL PARA

2 TEXT: Du ku nun dad sawang
because if there-is plural single

libun, na uman dad sawang lagi, là ale
girl also plural single boy not they

fakay masdadong na là ale fakay
possible near-to-each-other not they possible

stulen, du sasè di dad tua.
talk-together because bad plural elder

1.2 $\text{SEC}_2$: EXPL PARA

3 TEXT: Na dad sawang libun kye,
plural single girl long-time-ago

4 too ale lumak myà kun. RES:
very they easily embarrassed it-is-said

Balù kun nun myak dad lagi
even it-is-said there-is come-up plural boy

ku tlang dale, làla fanduf i sawang
if visit them not-they pay-attention single

libun du tabaling ale funsuk dtù di
girl because they enter there

P S

5

| lam | sibay | balila. | TERM: | Én | deme | i |
|---|---|---|---|---|---|---|
| inside | room | house-their | | that | other | |

| dad | lagi | én | stulen, | ku | nun | dad |
|---|---|---|---|---|---|---|
| plural | boy | that | talk-together | if | there-is | plural |

| tua | i | libun | én | deen. |
|---|---|---|---|---|
| elder | | girl | that | there |

'It is said, our customs a long time ago were very different, because the old people and the young people really respected each other. Because if there were single girls and single boys, it wasn't possible that they be near each other and they weren't able to talk together because the parents felt it was wrong. Now the single girls in times past were very easily embarrassed, it is said. Even when the single boys would visit them, they couldn't pay their respects to the single girls, because they would go into their room in the house, it is said. The boys would talk to the parents of the girl if they were home.'

2 POINT$_{ex}$ 2: EXPL PARA

6

| PRELIM: | Bay | sadni | nan | tatoo | mahal, | tasawag |
|---|---|---|---|---|---|---|
| | but | now | now | very | different | far-apart |

7

| nan | gambet | én. | TEXT: | Balu | too | dto | dtù | di |
|---|---|---|---|---|---|---|---|---|
| now | like | that | | even | very | people | there | |

| lagad | too | mawag | di | mahin | ku | syan | tamlinge |
|---|---|---|---|---|---|---|---|
| upstream | very | far-from | | sea | if | least | heard |

| i | dad | ukum | di | ku | Bsayà | na | tanlifetla |
|---|---|---|---|---|---|---|---|
| | plural | custom | | | Visayan | | forget-they |

| du | dad | ukumla | gambet | én. |
|---|---|---|---|---|
| also | plural | custom-their | like | that |

'But now it is very different, it is very far from that. Even people from the interior, very far from the sea, if they have heard of the Visayan's customs, then they also forget their own customs like that.'

3 POINT$_{ex}$ 2: EXPL PARA

8

| PRELIM: | Du | ku | kye | fa | man | ale | Yê | too |
|---|---|---|---|---|---|---|---|---|
| | because | if | before | yet | say | they | Mother | very |

9

| mawag | di | ukum | sadni | nan. | TEXT: | Du | én |
|---|---|---|---|---|---|---|---|
| far-from | | custom | now | now | | because | that |

P S

kye kun nun safableng
before it-is-said there-is reciprocal-asking-for-the-

3.1 ku én tingaam libun. EXPO: EXPL PARA
hand-of if that child-your girl

10 TEXT: Slaan là falusla fgadè dun
sometimes not nothing-they let-know her-it

11 i tingàla libun én. EXPO: Silang gadè i
child-their girl that when know

tingàla libun én kun ku taduh i
child-their girl that it-is-said when day

kasdeme dale.
wedding them

'So a long time ago, Mother said, it was very far from the custom now. So that a long time ago, if you had a daughter there were marriage arrangements made between the parents. Sometimes they didn't let their daughter know anything about it. It is said, when it is already the day of the wedding that is when the daughter knows of it.'

$\text{POINT}_{ex}$ 3: EXPOSITORY DISCOURSE on the Wedding
(= $\text{POINT}_{ex}$ 1-5)

[The antithesis between SECTION and $\overline{\text{SECTION}}$ turns here on the $\overline{\text{SECTION}}$ being a flashback and qualification of the first SECTION. In the first SECTION we are told that the bride and groom feed each other from one dish of rice. In the second SECTION this is qualified and we are told that before they do this, two spoons are spooned up and their heads are tapped together.]

4 $\overline{\text{POINT}}_{ex}$ 1: ANTI EXPL PARA

4.1 SEC: EXPL PARA

12 TEXT: Na kasdeme di gami kye
wedding we(exclusive) before

13 mahal dù. EXPO: Tatì ale sansong
different also just they fed-each-other

di satu fligo knaan.
one plate food

4.2 $\overline{\text{SEC}}$: EXPL PARA

4.21 TEXT: PROC PARA

P S

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 14 | ST$_1$: | Bay | di | kasatbu | funah | mkol | i |
| | | but | | beginning | first | spooned | |

| | | | | | | |
|---|---|---|---|---|---|---|
| lweh | kse | i | knaan | du | sanfalit | dale |
| two | bites | | food | because | exchanged | them |

| | | | | | | |
|---|---|---|---|---|---|---|
| 15 | di | kasatbùla | knaan. | ST$_2$: | Koh | samtingkù |
| | | beginning-they | food | | then | tapped |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| i | ulula | tlu | dulê | funah, | klo | fa |
| | head-their | three | times | first | before | yet |

| | | |
|---|---|---|
| tlabo | fkaan | dale. |
| began | feed | them |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 16 | EXPO: | Na | én | samtingkù | i | dad | ulula |
| | | | that | one-to-tap | | plural | head-their |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| uman | i | mkol | dale | i | lweh | kolla | i | dad |
| and | | spoon | them | | two | spoon-their | | plural |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| too | lagi | na | ku | demen | ku | too | libun, | du |
| very | boy | | if | other-it | if | very | woman | because |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| én | sa | i | gal | samdeme | di | gami | kye |
| that | | | always | wedded | | we(exclusive) | before |

| |
|---|
| fa. |
| yet |

'Now our weddings a long time ago were different too. They just fed each other from one dish of rice. Two spoonfuls of rice were spooned up because an exchange was made for them when they began to eat. Then their heads were tapped together three times before beginning to feed them. The ones who tapped their heads together and also spooned up two spoonfuls of rice were the old men or the old women, because they were the ones who performed the ceremony for us a long time ago.'

5 POINT$_{ex}$ 2: EXPL PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 17 | TEXT: | Na | landè | alì | flayam | du |
| | | | none | very-little | hardship | because |

| | | | | | | |
|---|---|---|---|---|---|---|
| landè | alì | fni | i | dad | lyak | i |
| none | very-little | ask | | plural | bride-price | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| libun; | na | landè | malbang | nimò | fista | ku | too | bong |
| girl | | none | large | make | fiesta | if | very | big |

P S

5.1 gambet sadni nan. REAS: EXPL PARA
like now now

18 TEXT: Kye én sen fni ku kodà, na
before that end ask-for if horse

uman dad slagi, na singkil, na dad kalà,
and plural drum leg-band plural bracelet

na dad fastan na dad tlayong fa
plural bettlenut-box plural bells yet

19 du. EXPO: Én i dad kdee kalbong dad
also that plural all amount plural

fni di laweh i dad libun kye én, ku
ask-for body plural girl before that if

20 swè yaan di munah fa. EXPO: Na dad kmagi
get wife before yet plural necklace

dù fa, én i dad fnila.
also yet that plural ask-for-they

'Now there was very little hardship, because there was very little requested for the bride price; there wasn't a large party then like there is now. A long time ago, all that they requested was a horse, drums, bracelets, leg bands, bettlenut boxes, and bells. If one got married a long time ago, that is all they requested as a bride price. And also necklaces are the things they requested too.'

6 POINT$_{ex}$ 3: EXPL PARA

21 PRELIM: Kabay tasadni too mawag di ukum
but present-day very far-from custom

22 kye, gablà di kaswè yaan sadni nan. TEXT:
before about get mate now now

Du sadni nan ku landè fisusam bong malima
because now now if none pesos-your big difficult

kagweam yaan, du too bong fisus fni na
get-you mate because very big pesos ask-for

23 bong fista nimò fa. EXPO: Na ku landè dad
big fiesta make yet if none plural

sdean, uman dad kakaan na too malima, du
pig-his and plural food very difficult because

P S

24

| slaan | nun | baka | fa | fni | i | dademe. | EXPO: |
|---|---|---|---|---|---|---|---|
| sometimes | there-is | cow | yet | ask-for | | others | |

| Taman | sadni | tabaling | too | malima | nan | du | too |
|---|---|---|---|---|---|---|---|
| so | now | become | very | difficult | now | because | very |

| dee | i | gambet | i | dad | ukum | i | Bsayà. |
|---|---|---|---|---|---|---|---|
| many | | like-learn | | plural | custom | | Visayan |

'But now it is very far from the custom a long time ago in regards to obtaining a mate. Because now if you don't have any money it is very difficult for you to get a wife, because a lot of money is requested now and also a big party (reception). Now if you don't have any pigs or rice then it is very difficult, because sometimes others even request cows. And so now it has become very difficult, because many are learning the customs of the Visayans.'

7 POINT$_{ex}$ 4: ANTI EXPL PARA

7.1 SEC: EXPL PARA

25

| TEXT: | Ku | baling | sdeme | là | fakay | ku | landè |
|---|---|---|---|---|---|---|---|
| | if | become | wedding | not | possible | if | none |

| malbang | mabtas | lakù, | du | én | i | kas |
|---|---|---|---|---|---|---|
| large | expensive | dress | because | that | | apparel |

| i | sdeme. |
|---|---|
| | wedding |

7.2 $\overline{\text{SEC}}$: EXPL PARA

26

| TEXT: | Kabay | ku | kye | landè | dee | fangabal | ku |
|---|---|---|---|---|---|---|---|
| | but | if | before | none | many | find | if |

27

| klaweh | i | libun | uman | i | lagi | sandeme. | EXPO: | Tatì |
|---|---|---|---|---|---|---|---|---|
| clothing | | girl | and | | boy | get-married | | just |

| nun | man | i | gsabà | én | i | lsakla | sdeme. |
|---|---|---|---|---|---|---|---|
| there-is | say | | gsabà | that | | wear-they | get-married |

'If there is a wedding now it is not possible not to have an expensive dress, because that is the apparel for the wedding. But before there wasn't a lot of searching for the clothes of the boy and girl to be married. They just had what they call gsabà to wear for the wedding.'

P S
8 POINT$_{ex}$ 5: ANTI EXPL PARA

8.1 SEC: EXPL PARA

28 TEXT: Là gambet sadni, du ku nun
not like now because if there-is

sdeme slaan tatì mlé i dad kandeen
wedding sometimes just give plural things

29 i ale sandeme. RES: Là fafbayad dun dale
they get-married not sold it them

30 du tatì blé. EXPO: Gal man ligalu
because just give always say ligalu

31 di ale sandeme. EXPO: Én nun satu
they get-married that there-is one

to mlé dad basu, na nun satu
person give plural glass there-is one

32 mlé i dad kulang na dad fligo. EXPO:
give plural pot plural plate

Gatu blé i lweh dto sd[illegible]me én.
entire give two persons get-married that

8.2 $\overline{\text{SEC}}$: EXPL PARA

33,34 TEXT: Bay ku kye landè gambet én. EXPO:
but if before none like that

Du ku kye ku tafnge sdeme landè
because if before if finish get-married none

dad mlé kandeen di lweh dto én.
plural give things two persons that

'Not like now, because if there is a wedding, sometimes the ones who have been married are just given things. They are not sold to them, because they are just given. This is called "the gift" of their wedding. Now one person gives glasses, another gives pots and dishes. These all are given to the two people getting married. But before there was nothing like that. So, before when the wedding was finished there was nothing given to the two married people.'

P S

POINT$_{ex}$ 4: EXPOSITORY DISCOURSE on Customs after Marriage (= POINT$_{ex}$ 1-2)

9 POINT$_{ex}$ 1: COOR EXPL PARA

35 PRELIM: Na ku falami ale sdeme deen gumnèla
if young they wedded there place-their

36 di tua i libun funah. SEC: Na ku tabeg mlo
elder girl first if long-

ku là fa tlang dtù di tua i lagi na
time if not yet visit there elder boy

ku tauman ale samfulê dtù dad tua i libun,
if and they return there plural elder girl

na mebe ale malbang knaan na malbang uten,
bring they large food large viand

du galla man samfulê alot dtù di
because always-they say return alot there

37 tua. SEC: Du ku takel dtù di tua libun
elder because if arrive there elder girl

tauman ale banlé i dad dafeng na ku là, na
again they give plural skirt if not

lakù, du gal man kakes abu kun di
dress because always say shake ashes it-is-said

38 dale. TERM: Én i kukum i dad malbang tua
them that custom plural large elder

kye.
before

'Now when they are newly married, first they live at the house of the parents of the girl. Now if it has been a long time that they haven't yet visited the boy's parents, and if they are going to go back to the girl's parents, then they bring much rice and viand, because they say this is the ceremony of "returning the food", to the parents. So, if having arrived there at the parents of the girl then they also give skirts and if not that then a dress, because they say this is the ceremony of "shaking out ashes" for them. That was the custom of the old people a long time ago.'

10 POINT$_{ex}$ 2: ANTI EXPL PARA

P S
10.1 SEC: EXPL PARA

39 TEXT: Kye fa di munah, nun samfulê
before yet before there-is return

40 alot na nun kakes abu. EXPO: Kakes abu,
alot there-is shake ashes shake ashes

dad daféng ku là na lakù, du blé
plural skirt if not dress because give

41 gsen di tua i lagi. EXPO: Na samfulê
side-of elder boy return

alot na blé gsen, mdà di lagi, du nebe
alot give side-of from boy because bring

knaan na uman i uten du fkaan i yê
food also viand because feed mother

uman i mà i libun falami nè yaan én.
and father girl newly has husband that

10.2 SEC: EXPL PARA

42 TEXT: Na mdà dù i yê uman i mà
come-from also mother and father

i libun én, mlé i daféng uman i lakù, dù
girl that give skirt and dress also

bléla dtù di tua gsen di lagi én,
give-they there elder side-of boy that

du timbang balas kè i knaan én i
because same-weight maybe food that

43 dad daféng uman i lakù én.
plural skirt and dress that

TERM: Salngad samfalit ale.
same each-eachange they

'A long time ago there was the ceremony of "returning the food" and the "shaking of ashes". The "shaking of ashes" concerns skirts, if not dresses, because these are given to the parents of the boy. The "returning of food" was given by the boy, because the rice and viand are brought so that the mother and father of the girl just newly married can be fed. The parents of the girl give too a skirt and dress,

P S

because they give to the parents of the boy, because the value of the skirts and dress is probably the same as the food. They exchange the same.'

44 CLOSURE:

| | | | | | | |
|---|---|---|---|---|---|---|
| Én | sa | idad | ukum | kye | dad | munah |
| that | | plural | custom | before | plural | before |

| |
|---|
| Kablaan. |
| Bilaans |

'That is the custom of the Bilaans a long time ago.'

## HORTATORY DISCOURSE

Advice to Ginong
Sarangani Bilaan

This HORTATORY DISCOURSE consists of an INTRODUCTION, POINT 1, and a CLOSURE.

1 1 INTRODUCTION:

| | | | | | | |
|---|---|---|---|---|---|---|
| Na | lêmangu | fulê | di | ge | Ginong | i |
| | again-I | return | | you | Ginong | |

| | | | | | | |
|---|---|---|---|---|---|---|
| fngewegu | ani | du | làgu | nan | gdè | mngewe |
| advise-I | this | because | not-I | now | hesitant | advise |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ge | du | ge | nan | salngad | nawagu | ku | Nini. |
| you | because | you | now | same | breath-I | if | Nini |

'And now I turn to you Ginong in giving my advice, because I don't hesitate to advise you now because I now have the same feeling for you as Nini.'

POINT 1: HORTATORY DISCOURSE on providing for a wife (= INTRODUCTION, POINT 1-3)

2 2 INTRODUCTION:

| | | | | | |
|---|---|---|---|---|---|
| Na | taman | ani | fanngeweta | ge | Ginong |
| | so | this | advise-I | you | Ginong |

| | | | | | |
|---|---|---|---|---|---|
| du | malwe | gu | kadang | ku | nun |
| because | don't-want | I | by-and-by | if | there-is |

| | | | | | | |
|---|---|---|---|---|---|---|
| gumyaam | di | dademem | lamnok | lagi, | du | én |
| shame-your | | others | growing | boy | because | that |

| | | | |
|---|---|---|---|
| toogu | kayè | di | ge. |
| very-I | want | | you |

'And so this is my advice to you Ginong, because I don't want you to be embarrassed by and by in front of your boyfriends, because this is what I want for you.'

P S
3 POINT 1: HORT PARA

3 EXHOR: Én ukumam aye di landè yaanam
that custom-your before none wife-your

4 na tagakam nan. REAS: Du ukumam
leave-you now because custom-your

aye ku magu ge balu file butang klom
before if walk you even how-many night duration-

di gumagum landè man nawam ku
your walking-your none say breath-your if

flal ge mulê, du én man nawam
fast you go-home because that say breath-your

landè sa yaan di bali.
none wife house

'Your custom before you had a wife, now leave behind! Because your custom before when you were visiting around, no matter how many nights you were gone, you had no thought of hurrying home, because you didn't have a wife in the house.'

4 POINT 2: HORT PARA

5 EXHOR: Bay ani nan Ginong, ku magu ge, là ge
but this now Ginong if walk your not you

tatì magu ku alò ge tlang di gumagum
just walk if only you visit place-walking-your

én, bay én too neyem di gumagum
that but that very look-you place-walking-your

6 én i kliduyu. REAS: Du aye ku magu
that needs-your because before if walk

ge ku nun tukay fisus nebem, én alò
you if there-is little pesos bring-you that only

man nawam di fisusam én, "Mayad agu
say breath-your pesos-your that buy I

kadang salwalgu na én i lukasan
by-and-by trousers-my that left-over-its

na agafgu.
plaything-my

P S

'But now Ginong if you are walking don't just go to visit, but look for your needs at the place where you are walking. Because before when you walked, if you brought with you a little money, the only thing you thought about regarding the money was, "By and by I'll buy my trousers and the left-over money I'll use to gamble with."'

5 POINT 3: HORT PARA

7 EXHOR: Bay ani nan Ginong, ku nun fisus
but this now Ginong if there-is pesos

teenam, én aloam gumwè dun kdee i
see-you that only-you place-getting it all

dad kandeenyu satlamin.
plural things-your wedded-ones (two living together)

8 WARN: Du ku nun gal fisusyu
because if there-is always pesos-your

na én baling nimoam falmo dun di sugal na
that do-you destroy it gamble

ku sasè libun én, na én gal gumdà i
if bad girl that that always come-from

9 kasbulawyu én. WARN: Ku ge lagi là fulung
quarrel-your that if you man not know-how

mngabal klidù na én ku nun mlinge ge
look-find need that if there-is hear you

demen falami lagi na nuléla ge.
companion-your young man laugh-they you

10 REAS: Én duen manla, "Tan to én
that reason say-they what person that

tanun nan yaanan na laan nan mngabal
there-is now wife-his not-he now look-find

klidùla.
needs-their

'But now Ginong if you have money, the only thing you are to spend it on is for things for both of you. Because if you have money, and you just turn around and waste it on gambling, and if the girl is bad you will often argue because of it. If you are a man

P S

that does not know how to look for and find your needs, and your other boyfriends hear, then they will laugh at you. That is the reason they will say, "What kind of a person is this who has a wife and does not look for their needs."'

6 CLOSURE: HORT PARA

11 PRELIM:

| Na | taman | ani | Ginong, | tulenta | ge | kagkah |
|---|---|---|---|---|---|---|
| | so | this | Ginong | tell-I | you | condition |

| i | to | falami | nun | yaan. | EXHOR: | Na | én | nan |
|---|---|---|---|---|---|---|---|---|
| | person | young | there-is | wife | | | that | now |

| tagusen | mangu | di | ge | én | na | nangam | lnifet | kel |
|---|---|---|---|---|---|---|---|---|
| ended | say-I | | you | that | | don't-you | forget | until |

| di | atuan. |
|---|---|
| | there(distant time) |

'And so Ginong I have told you how it is when you first get a wife. And this is the end of what I have to say to you and don't you ever put it out of your mind!'

## HORTATORY DISCOURSE
### Advice to My Son Dong
### Sarangani Bilaan

This discourse consists structurally of one EXPLANATORY PARAGRAPH which in turn consists of TEXT and EXPO. The EXPO is expounded, however, by a Direct Quotation Sentence whose Quotation tagmeme is expounded by the balance of the discourse. The real content and thrust of the entire discourse lies in the portion given as direct discourse. Apparently, therefore, the first two sentences of the entire discourse have portmanteau functions as follows: (1) The first sentence and the Quotation Formula of the second constitute a portmanteau exponent of the INTRODUCTION of the whole; as such this INTRODUCTION correlates with the CONCLUSION found in paragraph 11. (2) In turn, however, the second half of sentence 2 (the first sentence of the Quotation which constitutes the bulk of the discourse) serves as INTRODUCTION of the embedded discourse on good manners which expounds POINT 1 and which corresponds to the CONCLUSION expounded by paragraph 7. It is also worth noting that the first POINT of this embedded discourse is likewise expounded by an embedded discourse whose INTRODUCTION is expounded by paragraph 2 and whose CONCLUSION is expounded by paragraph 5 (both one sentence paragraphs). With this allowance for portmanteau structures this HORTATORY DISCOURSE consists of an INTRODUCTION, POINTS 1-2, and CONCLUSION.

P S
1 INTRODUCTION: EXPL PARA

1,2 TEXT: Di satu butang tdògu tingàgu lagi. EXPO:
one night teach-I child-my boy

Mangu di kenen, "...
say-I him

'One night I will teach my son. I'll say to him, "... '

POINT 1: HORTATORY DISCOURSE on Good Manners
(= INTRODUCTION, POINT 1-2, CLOSURE)

INTRODUCTION: (balance of Sent #2) "Dong
Dong

ani fanngeweta ge du kayègu ge mdà
this advice-my you because want-I you beginning

ani nun nan ldamam.
there-is now manners-your

POINT 1: HORTATORY DISCOURSE on Good Manners at
School (= INTRODUCTION, POINT 1-2, CLOSURE)

2 3 INTRODUCTION: Du én kayègu ge,
because/so that want-I you

ku skwila ge gal.
when school you continually

3 POINT 1: HORT PARA

4 EXHOR: Ku talamwe gamu gal di bong
when get-out you continually big

duh na gasil ge mulê di bali.
day quickly you come-home house

3.1 REAS: HORT PARA

5 EXHOR: Du ku tuad ge mnè déén
because if continue you stay there

na ku nun kadang deme dad ngà
if there-is by-and-by other plural child

déén na tamanla ge "Én funah ito
there say-they you that first we(inclusive)

dyo," na ku tamagin ge dale na ge Dong
bathe if accompany you them you Dong

P S

magakdo du tagléét ge kmaan bong duh.
pity because slow you eat big day

6 WARN: Du én gal gumdà
because that continually come-from

tduk ku léét ge gal kmaan
sickness if slow you continually eat

bong duh.
big day

7 REINF: Taman ku talamwa gamu di bong
so when get-out you-plural big

duh na gasil ge mulê.
day quickly you come-home

'"Dong, this is my advice to you because beginning now I want you to have good manners." So, this is what I want of you when you go to school. When you get out of school at noon then you immediately come home. So if you continue to stay there if by and by other children there say to you, "Let's first bathe", then if you go with them then you are to be pitied Dong because you will be late for lunch. So that's how you often get sick if you are late eating lunch. And so when you get out of school at noon then you immediately come home.'

4 POINT 2: HORT PARA

8 EXHOR: Silang ge léét mulê ku taflabi
when you slow come-home if afternoon

du nun galyu nimò déén,
because there-is continually-you make there

du én ukum di skwila ku taflabi
because that custom school if afternoon

nun gal nimò kdeeyu dad ngà.
there-is continually make all-you plural child

9 REINF: Na nang ge tatì mulê ku là ge
don't you just come-home if not you

10 fa gamgimò. WARN: Du ku tatì ge mulê
yet have-made because if just you come-

là ge funah mimò na ku taskwil ge i
home not you first make/do if school you

P S

man fayah kwal na tabnadas ge mistum
again tomorrow morning spank you teacher-

én du là ge sa mbal
your that because not you ask-permission

mulê.
come-home

'If it is afternoon then you can be late coming home because you often have work to do there, because that is the custom of the school when it is afternoon there is often work for all of you children to do. Now don't you come home if you haven't worked yet. Because if you come home without finishing then when you go to school tomorrow morning the teacher will spank you because you didn't ask permission to go home.'

5 11 CONCLUSION:AntiS Bay ku too nun
but if really there-is

ldamam Dong di skwila too ge Dong kando
manners Dong school really you Dong pity

mistum én bay ku landè ldamam Dong
teacher-your that but if none manners Dong

di skwila là ge kando mistum én.
school not you pity teacher that

'But if you are well mannered, Dong, at school you will really pity your teacher; but if you aren't well mannered at school you won't pity your teacher.'

6 POINT 2: HORT PARA

12 PRELIM: Taman ani Dong too tage fanngewe,
so this Dong very you advise

du ku tasawang ge lagi kadang toom
because single you boy by-and-by very-you

13 agu kando Dong. EXHOR: Nang ge magin di
I pity Dong don't you accompany

14 dad to landè ldam. REAS: Du ku
plural person none manner because if

magin ge di dad to landè ldam na
accompany you plural person none manner

P S

gagin ge dù én dale di landè ldam.
accompany you also that they none manner

15 REAS: Du ku tmaku ale na balù là ge
because if steal they even not you

tmaku ge bay ku magin ge dale na ge dù
steal you but if accompany you they you also

16 tmaku salngad dale dù. REINF: Taman ge Dong
steal same they also so you Dong

ku malwe ge gagin di dad to landè
if dislike you accompany plural person none

ldam na nang ge magin dale.
manner don't you accompany they

'And so Dong I'm really giving you advice because when you are a single boy you really pity me Dong. Don't go with the people who have bad habits (manner). Because if you go with the people who have bad habits then you too will have the same habits (manner) as they. Because if they steal and even though you don't steal but if you accompany them then you too will steal the same as they do. And so Dong if you don't want to be like the people who have bad habits (manner), then don't go with them.'

7 CONCLUSION: HORT PARA

17 PRELIM: Du ani Dong too tage fanngewe
because this Dong very you advice

du malwe agu ku nun gumyaam
because dislike I if there-is shame-your

du balù nè gumneam ku gamsalà ge
because even where stay-you if sin you

18 knean fanngabal dad tuam. EXHOR:
wherever-it find plural parents-your

Taman ge Dong toom fnun i ldamam
so you Dong very-you cause manner-your

du ku myà ge lumban bong kyà gami
because if ashamed you more-so beg shame we

dad tuam du gami samngà ge.
plural parents-you because we bore you

P S

'So now Dong I'm really giving you advice because I don't want you to be ashamed because no matter where you are if you sin it will come back to your parents. And so Dong, really cultivate your manners because if you are ashamed even more ashamed are your parents because we have borne you.'

POINT 2: HORTATORY DISCOURSE on Belief in God
(= POINT 1, CLOSURE, POST-CLOSURE POINT)

8 POINT 1: HORT PARA

19 EXHOR: Taman ani Dong kayè moon ku faglut
so this Dong want very if cause-to-be-

8.1 ge di Dwata. REAS: HORT PARA
true you God

20 EXHOR: Du ku faglut di Dwata
because if cause-to-be-true God

balù tan teenam di dad to là faglut
even what see-you plural person not cause-

21 landè ayeam magin dale. REAS:
to-be-true none want-you accompany they

Du tan duenan, du nawa i Dwata
because what reason-it because breath God

déén sa di ge.
there you

8.2 REINF: HORT PARA

22 EXHOR: Taman Dong fala ge fatlagad dmawat
se Dong first you get-ready receive

8.21 i Dwata. REAS: ANTI EXPL PARA
God

23 SEC: Du ku ge tagamdawat i Dwata
because if you receive God

na ku tasamfulê kadang Dyisas dini balù
if return by-and-by Jesus here even

kudang ite ku gite tadmawat kenen na
sleep we-two if we-two receive Him

P S
8.211 twan takelan. SEC: EXPL PARA
aware arrive-he

24 EXHOR: Bay ku gite là dmawat kenen
but if we-two not receive Him

na balù kel kenen di bong duh ku
even arrive Him big day if

gite là dmawat kenen na làta
we-two not receive Him not-we-two

25 gadè ku takel kenen. REAS: Du
know if arrived Him because

tan duenan; du là ite sa
what reason-it because not we-two

dmawat kenen.
receive Him

26 REINF: Too fye Dong faglut di Dwata.
very good Dong cause-to-be-true God

27 REAS: Du ku gite too faglut
because if we-two very cause-to-be-true

di Dwata na gatuta gawag di dad to
God there-we-two far plural person

nimò sasè.
do bad

'And so Dong, what I really want is that you believe in God. Because if you believe in God, no matter what you see people doing who don't believe in God, you won't want to accompany them. So why is that; because the Spirit of God is there in you. And so Dong, first you get ready and receive God. Because if you have received God then when Jesus returns here in the future even if we are sleeping, if we have received Him then we will know He has arrived. But if we haven't received Him, even if He arrives at noon, if we haven't received Him, then we won't know that He has arrived. So why is that; because we haven't received Him. It is very good Dong to believe in God. Because if we really believe in God, then we'll be able to stay far from those who do bad.'

9 28 CONCLUSION: Na én Dong tulenta ge gablà
that Dong tell-I you about

P S

kafaglut di Dwata.
faith(belief) God

'Now that is what I have to tell you, Dong, about belief in God.'

10 POST-CONCLUSION POINT: HORT PARA

29 PRELIM: Du ku ge Dong too bong nan
because if you Dong very big now

kafaglut ktom di Dwata balù nè gumneam
belief person-your God even where stay-you

ku smalig ge di kenen landè gaslokam du
if trust you Him none injury-your because

30 Dwata tuad tmanul ge klit duh. EXHOR:
God always watch-over you every day

Taman Dong én kafaglutta di Dwata nangam
so Dong that belief-our God don't-you

nlifet.
purposely-forget

'Because if you really believe with your whole self in God, Dong, no matter where you are if you trust in Him nothing bad will befall you because God continually watches over you every day. And so Dong, concerning our belief in God, don't put it out of your mind!'

11 31 CONCLUSION: Na én nan Dong tagusen fanngewegu ge
that now Dong end advise-I you

én.
that

'Now Dong that is the end of my advice to you.'

## NARRATIVE DISCOURSE LINKAGE CHART

| | Sentence 1 | Sentence n | |
|---|---|---|---|
| EXPL (1) | One day..month of Dec.. big fiesta... | | APERTURE |
| DIA (2) | That night..at place of selling..G. proposed | | EPISODE 1<br>EPISODE 1 |
| EXPL (3) | The days & nights moved on...liking each other | | EPISODE 2 |
| EXPL (4) | Again the days..moved on.. more than 1 yr..felt same.. | | EPISODE 3 |
| DIA (5) | Again the days..moved..now 1 yr.7 mo...of one mind | | EPISODE 4 |
| NARR (6) | One day..G.talked of asking for my hand. | | EPISODE 2<br>EPISODE 1 |
| NARR (7) | One day..they said were ready to ask for my hand. | | EPISODE 2 |
| NARR (8) | One day, the morning of coming..relatives arrived. | | EPISODE 3 |
| NARR (9) | When all had gathered.. discussion began | | DÉNOUEMENT |
| NARR (10) | Now while they were talking.. | ..agreed wedding would be in Jan. | ANTI-DÉNOUEMENT |
| EXPL (11) | This is what is done (for wedding) | | DÉNOUEMENT<br>PROCEDURE 1 |
| EXPL (12) | When time for wedding.. 2 nights before.. | | PROCEDURE 2 |
| EXPL (13) | When time for wedding... beginning night before.. | ..for people for breakfast | PROCEDURE 3 |
| NARR (14) | Now after eating breakfast.. | ..return now. | PROCEDURE 4 |
| PROC (15) | When arriving..before eating at noon... | ..then everyone goes home. | PROCEDURE n |
| EXPL (16) | The wedding is finished.. | | CLOSURE |
| Sent | | Now that is the end. | FINIS |

## PROCEDURAL DISCOURSE LINKAGE CHART

|  | Ground | Figure |  |
|---|---|---|---|
| PROC (1) | When you make a field... | pile up the wood | PROCEDURE 1 |
| PROC (2) | When...finish piling it together | plant rice | PROCEDURE 2 |
| EXPL (3) | When finish planting... | weed | PROCEDURE 3 |

## EXPOSITORY DISCOURSE LINKAGE CHART

| | Ground | Figure | |
|---|---|---|---|
| COOR<br>EXPL<br>(1) | DISCOURSE TOPIC<br>Our customs long ago different..<br>(..mutual respect..) | | POINT$_{ex}^{1}$<br>POINT$_{ex}^{1}$ |
| EXPL<br>(2) | | (forgotten customs like that) | POINT$_{ex}^{2}$ |
| EXPL<br>(3) | DISCOURSE TOPIC<br>Customs now differ from customs then... | | POINT$_{ex}^{2}$ |
| ANTI-<br>EXPL<br>(4) | | DISCOURSE TOPIC<br>Our weddings differ long ago too. | POINT$_{ex}^{3}$<br>POINT$_{ex}^{1}$ |
| EXPL<br>(5) | (When one got married long ago) | | POINT$_{ex}^{2}$ |
| EXPL<br>(6) | (Now diff. from cust. long ago in getting married) | | POINT$_{ex}^{3}$ |
| ANTI-<br>EXPL<br>(7) | (Now when there is a wedding) | | POINT$_{ex}^{4}$ |
| ANTI-<br>EXPL<br>(8) | (Now when there is a wedding) | | POINT$_{ex}^{5}$ |
| COOR<br>EXPL<br>(9) | DISCOURSE TOPIC<br>Custom of long ago<br>(..ceremony..) | | POINT$_{ex}^{4}$<br>POINT$_{ex}^{1}$ |
| ANTI-<br>EXPL<br>(10) | | (Long ago...two ceremonies...) | POINT$_{ex}^{2}$ |
| Sent | | DISCOURSE TOPIC<br>These are the customs of the Bilaans long ago. | CLOSURE |

## HORTATORY DISCOURSE LINKAGE CHART
(Advice to Ginong)

| | Ground | Figure | |
|---|---|---|---|
| Sent (1) | | DISCOURSE TOPIC<br>My advice to you Ginong | INTRODUCTION |
| Sent (2) | | DISCOURSE TOPIC<br>This is my advice to you Ginong | POINT 1<br>INTRODUCTION |
| HORT (3) | | Leave your former customs... | POINT 1 |
| HORT (4) | | Don't wander without a purpose... | POINT 2 |
| HORT (5) | | Spend your money on things needed... | POINT 3 |
| HORT (6) | | DISCOURSE TOPIC<br>This is the end of what I have to say to you. | CLOSURE |

## HORTATORY DISCOURSE LINKAGE CHART
(Advice to My Son, Dong)

| | Ground | Figure | |
|---|---|---|---|
| EXPL (1) | I want you to have good manners... | DISCOURSE TOPIC<br>Dong, this is my advice to you. | INTRODUCTION<br>POINT 1 |
| Sent (2) | | This I want when you go to school.. | POINT 1<br>INTRODUCTION |
| HORT (3) | | Immediately come home...(from school) | POINT 1 |
| HORT (4) | | Late coming home.. (from school) | POINT 2 |
| AntiS (5) | | Well mannered at school... | CONCLUSION |
| HORT (6) | | DISCOURSE TOPIC<br>And so Dong, I give you advice don't go with people who have bad manners. | POINT 2 |
| HORT (7) | | DISCOURSE TOPIC<br>So Dong, I'm giving you advice...cultivate your manners. | CONCLUSION |
| HORT (8) | | I want you to believe in God. | POINT 2<br>POINT 1 |
| Sent (9) | | DISCOURSE TOPIC<br>That's what I have to tell you about--belief in God. | CONCLUSION |
| HORT (10) | | Don't forget your belief in God. | POST-CONCLUSION<br>POINT |
| Sent (11) | | DISCOURSE TOPIC<br>Now Dong, my advice to you is ended. | CONCLUSION |

## CLIMACTIC NARRATIVE DISCOURSE
Abusama
Tagabili

This NARRATIVE DISCOURSE consists of APERTURE, eight EPISODES, and a DENOUEMENT.

P S
1 APERTURE: EXPL PARA

1 PRELIM: Tehe knagiù bè High School yem halay
before my-study at High School the year

1965-66 wen ngà tngónu boluyen Abusama.
there-is child know-I name-his Abusama

2 TEXT: Bè ketngónu du móyóe swè
from knowing-I him want-I be-friends-with

3 béléen. EXPO: Là legenen deng me sana swè.
him not long-it already we already friends

4 EXPO: Gel me slomong gel me là mdengen.
always we go-together always we play

5 EXPO: Tey keswè me.
great friendship ours

'Before, when I was studying in high school in the year 1965-66, there was a boy I knew named Abusama. From knowing him, I wanted to make friends with him. It wasn't long before we were already friends. We always went along together we always played together. We were very good friends.'

EPISODE 1: NARRATIVE DISCOURSE (= 3 EPISODES)

2 EPISODE 1: COMP DIA PARA

6 SETTING: Sotu kdaw wen gunu me solu.
one day there-is place we face

2.1 EXCH$_1$: SIM DIA PARA

7 SP$_1$(Q): Snólóku béléen yem kun gunù hemtahu
ask-I him the his place believe

8 ne gunun lemwót. SP$_3$(A): Monen.
and place-he come-from say-he

"Lemwóte bè Libak." Mohammedan se
come-from-I from Libak Mohammedan emphasis

P S

kun.
he

2.2 EXCH$_2$: SIM DIA PARA

9 SP$_1$(Q): Okóm monu, "Gunuhem tehe mnagì?"
but say-I where-you before study

10 SP$_3$(A): Ne monen, "Sotu halay bè Libak, sotu
one year at Libak one

halay bè Cotabato ne wen gunù mnagì
year at Cotabato and there-is school

tngónu," monen, "boluyen King's Institute ne
know-I say-he name-it King's Institute and

ni knagiu bè ni."
now my-studying here

2.3 EXCH$_3$: SIM DIA PARA

11 SP$_1$(Q): Monu, "Dumuhem du?"
say-I companion-your question

12 SP$_3$(A): Monen, "Là, tódô són ou mógów edini."
say-he no just only I go here

'One day we were going some place. I asked him about his religious beliefs and where he came from. He said, "I come from Libak," he was a Mohammedan. But I said, "Where did you study before?" And he said, "One year in Libak, one year in Cotabato and I heard about a school," he said, "named King's Institute and now I am studying here." And I said, "Who is your companion?" He said, "I have none, it's just me who came here."'

3 EPISODE 2: COMP DIA PARA

3.1 EXCH$_1$: SIM DIA PARA

13 SP$_1$(Q): Ne monu mò du, "Deng henmóyóem
and say-I to him already desire-you

Jesus Christ kô mò hewà kóm lem sala?"
Jesus Christ question to free you in sin

14 SP$_3$(A): Ne temngel ebéléu, hbongen knawan
and look at-me cause-big breath-

ne bong matan monen, "Deng."
his and big eye-his say-he I-have

P S
3.2 EXCH$_2$: COMPX DIA PARA

15 SP$_1$(Q): Monu, "Moen ke henmóyóem?"
say-I why desire-you-him

16 SP$_2$($\overline{Q}$): Monen, "Là dengi hemtahu se
say-he not already-you believe

17 kô kóm?" SP$_3$(A): "Deng legen
question you already long-time

ne," monu.
now say-I

3.3 EXCH$_3$: COMPX DIA PARA

18 SP$_1$(Q): Ne monen, "Moen ke smólóki lumun
and say-he why ask-you like

19 yó?" SP$_2$($\overline{Q}$): "Là, anì móyóe temngón du
that no so-that want-I know it

3.31 se yem kbut kóm kehtahu." SP$_3$(A):
the beginning your belief

ANTI EXPL PARA

3.311 SEC: EXPL PARA

20 TEXT: Ne monen, "Lemwót bè kehedemu."
and say-he come from thinking-my

21 EXPO: Hendemu yem dou Dwata abay se
think-I my God because

wen test okóm laen dù tóbóngen do
there-is test but not any help-his me

yem dou Dwata mom heblaten
my God rather cause-heavy-he

22 nawahu. REAS: Yó gunuhu hemdem
breath-my that reason-I think

dô là mowilen yem dou Dwata ne là
maybe not live-he my God and not

kemgisen."
strong-he

3.312 $\overline{\text{SEC}}$: NARR PARA

P S
23 SETTING: "Okom wen gel hennagì
but there-is always study

me," monen, "yem Character Education."
we say-he the Character Education

24 $\text{BU}_1$: "Dê kdawu gel hemdem du
many days-I always think it

ne se yem tahu Dwata abay se
now the true God because

benlayen kligal nawa ne kenek
give-he happy breath and peaceful

25 nawa. $\text{BU}_n$: "Lemwót bè yó," monen,
breath come from that say-he

"Denge baling kun ngà Dwata."
already become his child God

'And I asked him, "Have you believed in Jesus Christ, the one who can free you from your sins?" And he looked at me, puffed out his chest and made his eyes big and said, "I have." I said, "Why did you believe in Him?" He said, "Haven't you believed?" "I have been for a long time," I said. And he said, "Why did you ask a question like that?" "No reason, I just wanted to know how you became a believer." And he said, "It started in my thinking. I thought of my God because there was this test but my God doesn't help me, rather he makes me sad. That's the reason I thought that maybe my God doesn't live and isn't strong. But there is one of our studies," he said, "Character Education. For many days I thought about the true God because he gives joy and peace. It comes from that," he said, "I became a child of God."'

4 EPISODE 3: COMP DIA PARA

4.1 $\text{EXCH}_1$: SIM DIA PARA

26 $\text{SP}_1$(Q): Okóm monu, "Kmò kem tuhahem?"
but say-I doing plural parent-your

27 $\text{SP}_3$(A): Monen, "Là tngón le du gi Dwata."
say-he not know they him God

4.2 $\text{EXCH}_2$: COMPX DIA PARA

28 $\text{SP}_1$(Q): Monu, "Là hensidek le kóm du?"
say-I not hurt they you question

P S

29 SP$_2$($\overline{\text{REM}}$): Monen, "Là koen móyô kem
say-he not surely want plural

tuhahu ke hentahuhu dumu Dwata."
parent-my if believe-I other God

'But I said, "What about your parents?" He said, "They don't knew God." I said, "Won't they hurt you?" He said, "They certainly won't like it if I believe in a God other than theirs."'

5 EPISODE 2: COMP DIA PARA

30 SETTING: Ne sotu kdaw nim ngà ni deng
and one day this child here already

31 tngón maen kehtahuhen bè dumu Dwata. BU:
know father-his belief-his in other God

5.1 Tinok maen. EXCH$_1$: SIM DIA PARA
request father-his

32 SP$_1$(Q): Mon maen mò du yem kkólen
say father-his to him arriving-his

33 ditu, "Tahu kehtahuhem kô?" SP$_3$(A):
there true belief-your question

Monen, "Tahu."
say-he true

5.2 EXCH$_2$: SIM DIA PARA

34 SP$_1$(PROP): Mon maen, "Ke móyói mowil
say father-his if want-you live

hewai, ke móyói matay heseki."
go-out-you if want-you die come-in-you

35 SP$_3$(NON-VERBAL RESP): Okóm hewà nim ngà
but go-out this child

ni, ne bud mulék bè Kings.
here and again return to Kings

36 TERM: Là bud benlay le du filak.
not again give they him money

'Now one day this boy's father heard about his believing in another God. His father requested him to come home. His father said to him when he arrived there, "Is it true about your belief?" He said, "It's true." His father said, "If you want to live

P S

get out of here; if you want to die, come here."
But this boy left and returned to Kings again.
They didn't give him any more money.'

6 EPISODE 3: SIM DIA PARA

37 BU: Balù yem là kóyóen du se kun okóm
even though not wanting-her it she but

tolo bong nawa yéen du ne gel mógów
still big breath mother-his him always go

bè Kings yéen gel neteden gastu.
to Kings mother-his always deliver-she payment

38 SP$_1$(PROP): Okóm gel mon yéen, "Hol
but always say mother-his introducer

tengamahem abay se là móyóen du maem
careful-you because not want-he it father-your

39 yem gunuhem hemtahu ni." SP$_2$($\overline{\text{REM}}$): Okóm mon
the place-you believe now but say

nim ngà ni, "Kodu ye là tngón ye du yem
this child here pity you not know you him the

tahu Dwata.
true God

'Even though his mother didn't like it, she still loved him and she would always go to Kings to bring him money. But his mother said, "Be careful because your father doesn't like this belief of yours." But this boy would say, "Pity you, you don't know the true God."'

7 EPISODE 4: COMPX DIA PARA

40 BU$_1$: Ne deng dê butengen bè yó bud
and already many nights there again

wen sulat sut béléen, bud tinok maen.
there-is letter arrive to-him again request father-

41 BU$_2$: Kól ditu hentilob maen
his arrive there cause-pretty father-his

42 stulón béléen. SP$_1$(PROP): Mon maen, "Ke
talk to-him say father-his if

P S

loloem o kihu kenóyóem blayu kóm ne
follow-you me whatever wish-you give-I you and

hogotu kóm kdê kem kendengenu ne nmou
cause-hold-I you all plural riches-my and make-I

u tau geta huling kdaw ke nimónem o, okóm
you person high later day if obey-you me but

ke là móyói du yem dou kóyô béléem laen dù
if not want-you it the my wish for-you not any

kóm du bèyó kem dou kimu ne là budi
your it of-that plural my property and not again-

7.1 baling do ngà ne." SP$_2$($\overline{\text{PROP}}$): EXPL PARA
you become my child now

43 TEXT: Ne hendem nim ngà tey tilob benwu
and think this child very pretty country

44 he bè longit. EXPO: Laen dù sónen ne tey
yet in heaven not any end-it and very

kligalen du senta nim kimu tonok.
joy-his it above this property earth

45 TERM: Ne tódô bud mulék bè Kings nim ngà
and just again return to Kings this child

ni.
here

'After many days had passed there another letter came to him, his father again requested him to come home. When he arrived there his father talked to him very nicely. His father said, "If you follow me whatever you want I'll give to you and I'll put into your hands all my property and I'll make you a chief one day if you obey me, but if you don't I will give you none of my property and you will no longer be my child." And the boy thought of what a beautiful country heaven will be. There is no end of that and the joy there is far above that on the earth. And this boy here just again returned to Kings.'

8 EPISODE 5: NARR PARA

46 BU$_1$: Bud hilu butengen bè yó ne dê
again how-many nights there and many

P S
kdawen ne, wen bud telegram msut béléen tinok
days now there-is again telegram come to-him request

8.1 yem Mayor ditu. $\text{BU}_n$: EXPL PARA
the Mayor there

47 PRELIM: Ne kól ditu yem ngà yó, wen
and arrive there this child here there-is

tau mentey du anì là buden hewà,
person guard him so-that not again-he go-out

48 kô mlóy. TEXT: Okóm nim ngà ni tey
might run but this child here very

49 tikaw ketngónen ke Dwata. EXPO: Gel mni
clear knowing-his to God always pray

50 bè Dwata. EXPO: Nim ngà ni sok wen
to God this child here when there-is

udasen gel tulónen bè yó kem dumu
hour-his always tell-he to that plural other

51 tau yem udél Dwata. TERM: Okóm bud lenwà
person the word God but again set-free

Dwata lanen bud mulék ebè Kings.
God way-he again return to Kings

'Again how many nights there, many days now, again another telegram came to him, the Mayor requested him to come. And he arrived there, there were people who guarded him so he couldn't leave in case he would run away. But this boy had a very clear knowledge of God. He always prayed to God. This boy, when he had an opportunity would always tell his companions about God's Word. And again God made a way for him to return to Kings.'

9 EPISODE 6: NARR PARA

52 $\text{BU}_1$: Bud hilu kdaw bud tinok maen
again how-many days again request father-his

9.1 ne bud mógów etu. $\text{BU}_2$: EXPL PARA
and again go there

53 TEXT: Kól ditu nefét le ne wen mentey
arrive there tie they and there-is guard

du okóm yem téméen móyón matay ne móyô
him but the grandfather-his almost die and want

P S

54 téméen ke tonen Abusama. REAS:
grandfather-his that see-he Abusama

55 Wen tolónen du. TERM: Nim téméen
there-is tell-he him this grandfather-his

56 ni tey bong kendengenen ne datù. BU$_3$: Ne
here very big riches-his and chief

9.2 mógów ditu Abusama. BU$_n$: COMP DIA PARA
go there Abusama

9.21 EXCH$_1$: SIM DIA PARA

57 SP$_0$(REM): Mon téméen, "Ni dengi
say grandfather-his now already-

kol bè ni wen tinoku kóm.
you arrive here there-is request-I you

9.211 SP$_1$(PROP): EXPL PARA

58 TEXT: Ne monen, "Mataye ne ni okóm
and say-he die-I now but

nmou u tau geta bè yó kem
make-I you person high of that plural

59 tauhu limu libu. PARENS: Tau
person-my five thousand person

fen geta tô muhen du.
the-one high would-fain purpose him

60 EXPO: "Ne blayu kóm yó kem kdê
and give-I you that plural all

kendengenu ne yó kem tauhu
riches-my and that plural person-my

limu libu."
five thousand

61 SP$_3$(RESP): Okóm mon nim Abusama monen,
but say this Abusama say-he

"Deng blayem dou kdéen okóm là móyóe
already give-you me all-it but not want-I

tau geta.
person high

P S

'Again how many days, again his father requested him and again he went there. He arrived there, they tied him up and someone guarded him but his grandfather was almost to die and he wanted to see Abusama. He had something to tell him. This grandfather of his was a rich man and a chief. And Abusama went there (to him). His grandfather said, "Now you have arrived here and I have a request to make of you." And he said, "I am about to die but I will make you the chief over my people, five thousand of them." His purpose for him was to make him chief. "And I will give you all my riches and my five thousand people. But Abusama said, "You have given me everything but I don't want to be chief."'

9.22 EXCH$_2$: SIM DIA PARA

9.221 SP$_1$(PROP): EXPL PARA

62 TEXT: Tódô blayem dou yem dou kóyô.
just give-you me the my wish

63 PARENS: Nim téméen ni
this grandfather-his this

téméen bè yéen, mà
grandfather-his from mother-his father

64 yéen. REAS: Yem gunun mon du,
mother-his the reason-he say it

"Blayem dou dou kenóyô anì tô
give-you me my wish so-that would-

wen nmou," yem hendem nmoen
fain there-is work-my the thinking do-he

hendem gunû Dwata ne tmolok kem
thinking house God and teach plural

tau yem udél Dwata, yó hendemen.
person the word God that think-he

65 SP$_3$(RESP): Okóm móyô se téméen
but want also grandfather-his

ne "Yó ne," mon téméen.
and O.K. say grandfather-his

66 TERM: Ne matay téméen ditu gunun
and die grandfather-his there place-he

P S

nù nim ngà ni.
stay this child here

'"Just give to me what I would like." This grandfather was his grandfather on his mother's side, his mother's father. The reason he said, "Give me my wishes because I have something I want to do," what he was thinking of doing he was thinking of a church and to teach the people God's word, that's what he was thinking. But his grandfather desired this also and he said, "O.K." And his grandfather died and there was where this boy stayed.'

10 EPISODE 7: NARR PARA

67 BU$_1$: Yem knuen ditu gel sentifunen yó
the staying-his there always gather-he that

68 kem tau wen ne 30-50 tau. BU$_2$: Tulónen
plural person there-is person tell-he

69 kul yem udél hyu. BU$_n$: Mulék yó kem tau
them the word good return that plural person

tey le hligal ne wen dnalang le.
very they happy and there-is learn they

'While he was there he would always gather the people together, from 30-50 people. He would tell the good word. The people would return happy and they learned a lot.'

EPISODE 8: NARRATIVE DISCOURSE (= APERTURE, 4 EPISODES, and DENOUEMENT)

11 APERTURE: EXPL PARA

70 TEXT: Tey legen nim ngà ni là bud
very long-time this child here not again

71 ton me du bè Kings. EXPO: Mukas sbulón
see we him at Kings more-than month

72 absent bè gunù mnagì. TERM: Okóm yem nmoen
absent from house study but the work-his

ditu là móyô le du yó kem dumu tau
there not want they it that plural other person

wen glal le.
there-is authority their

P S

'It was a long time we didn't see this boy at Kings. He was absent from school for more than a month. But the other people who had authority where he was didn't like what he was doing.'

12 EPISODE 1: EXPL PARA

73 TEXT: Okóm sotu kdaw tódô bud sut bè Lembol.
but one day just again arrive in Marbel

74 REAS: Yem nógówen nen e mangay kem
the going-his purpose fetch plural

75 nwiten ne mulék ne kun. EXPO: Suloyen
taking-his and return now he one-night

bè yó.
there

'But one day he just again arrived in Marbel. His purpose was to collect his things and then return. He was there one night.'

13 EPISODE 2: EXPL PARA

76 TEXT: Yem hlafus bè yó btik 4:00 o'clock
the morning there awake

77 myón elaan yem koyu mni bè Dwata. EXPO: Bo
sit under the tree pray to God

te du kmoen ne deng bè yó hedem.
what it do-he now already there thought

'That morning there he woke up at 4:00 o'clock, he sat under a tree and prayed to God. What was he going to do was what he was thinking there.'

14 EPISODE 3: NARR PARA

78 $BU_1$: Okóm yem dou kebtiku wen dô 5:30
but the my waking-my there-is maybe

ne mógówe bè klosit okóm tonu yó ngà yó
and go-I to outhouse but see-I that boy that

79 myón bè yó laan koyu. $BU_2$: Hyu kegnómu
sit there under tree good feeling-my

du abay se tey legen là bud me
it because very long-time not again we

P S
14.1 ston. BU$_n$: COMP DIA PARA
see-each-other

80 SETTING: Là doge gógów ebè yem gunuhu
not bother-I go to the place-I

14.11 esolu tek kum stulón. EXCH$_1$: SIM DIA PARA
facing our talk

81 SP$_1$(Q): Snólóku béléen yem nmoen bè yó
ask-I to-him the do-he there

ne kkól bè ni ne yem kun klowil.
and arrival here and the his life

82 SP$_3$(A): Tey dê tulónen do lemwót bè
very many tell-he me come from

kem tuhahen ne bè yó kem
plural parent-his and from that plural

tau snéen.
person also

14.12 EXCH$_2$: COMPX DIA PARA

83 SP$_1$(PROP): Monen mò do, "Béem klifót
say-he to me don't-you forget

mni béléu, monen, "abay se tey nmou,"
pray for-me say-he because very work-my

monen, "dou nogot kem tau limu
say-he my holding plural person five

libu ne yó kem kimu témê.
thousand and that plural property grandfather

84 SP$_2$($\overline{\text{REM}}$): Ne monu mò du, "Ke muléki
and say-I to him if return-you

85 deng klifótem Dwata ne yó. SP$_3$(EVAL):
already forget-you God now

Okóm monen, "Mom temnù ne," monen, "yem
but say-he rather added now say-he the

ketngónu ke Dwata."
knowing-my God

P S

'But when I woke up maybe about 5:30 and I was going to the outhouse but I saw that boy sitting under a tree. I felt good because we hadn't seen each other for a long time. I didn't bother to go where I was heading for because of our talking. I asked him what he was doing in his place and when he arrived and about his life. What a lot of things he told me concerning his parents and the other people as well. He said to me, "Don't forget to pray for me," he said, "because what a lot of work," he said, "my holding 5,000 people and the property of my grandfather." And I said to him, "If you return you'll forget God." But he said, "It will rather be added to," he said, "my knowing God."'

15 EPISODE 4: SIM DIA PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 86 | SETTING: | Tey | kegen | me | stulón | tódô | klifótu |
| | | very | long-time | we | talk | just | forget-I |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| gunuhu | esolu | ne | tey | wen | dou | tulón | yem |
| place-I | facing | and | very | there-is | my | telling | the |

| | | | | | | |
|---|---|---|---|---|---|---|
| 87 | udél | Dwata. | SP$_1$(PROP): | Monu, | "Kihu | nmò |
| | word | God | | say-I | no-matter | do |

| | | | | | | |
|---|---|---|---|---|---|---|
| le | béléem | kesok | deng | tngónem | Dwata, | Dwata |
| they | to-you | when | already | know-you | God | God |

| | |
|---|---|
| semgyok | kóm. |
| take-care | you |

'What a long time we talked, I just forgot where I was heading and I told him a lot of things from God's Word. I said, "Whatever they do to you, when you know God, He will take care of you."'

16 DÉNOUEMENT: NARR PARA

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 88 | BU$_1$: | Ne | deng | bè | yó | mulék | ebè | gunù | gunun |
| | | and | finish | | there | return | to | house | place-he |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 89 | gel | nù | bè | Mr. | Barriesis, | principal. | BU$_n$: | Ne |
| | always | stay | at | | | principal | | and |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| deng | 7:00 | o'clock | mulék | ne | kun | ebè | Libak |
| already | | | return | now | he | to | Libak |

| | | | | | | |
|---|---|---|---|---|---|---|
| okóm | bude | mógów | etu | anì | tonu | kwóten |
| but | again-I | go | there | so-that | see-I | leaving |

P S

yem ngà ni hanà tolo 17 halayen ne là
the child this still still year-he and not

dengen hol bong ne tô mogot kem
yet-he very big and would-fain hold plural

tau ne hanà tolo ngà bè halay tlu
person and still child in year three

graden.
grade-his

'And when we finished there he returned to the house where he stayed, the place of Mr. Barriesis, the principal. And when it was 7:00 o'clock he returned to Libak but I went to see him again so that I could see the leaving of this boy only 17 years old and not very big yet and he would fain rule people and only in the third year of high school.'

DÉNOUEMENT: NARRATIVE DISCOURSE (= APERTURE, 3 EPISODES, and DÉNOUEMENT)

17 APERTURE: SIM DIA PARA

90 BU$_1$: Ne hilu butengen bè yó wen
and how-many nights there there-is

sulat msut bè Mr. Barriesis yem tau tehe
letter arrive to the person before

91 gunun nù. BU$_2$: Tulónen du yem tey hlayamen
place-he stay tell-it him the very trouble-

bè yem knuen ditu bè là kóyô le
his from staying-his there from not want they

92 yem tô nmoen bè kem kun tau. SP$_1$(PROP):
the would-fain do-he for plural his person

Mon le mò du, "Ke là kóhem du yó angati
say they to him if not remove-you it that will-you

93 matay. SP$_3$(RESP): Mom kmuli, "Slamat bélê
die rather laugh-he thanks to

94 ye." TERM: Yem gulaanen là deng matay nen
you the before-he not past die first-he

ne smulat bè Mr. Barriesis monen, "Hol ye
write to say-he introducer you

P S

mni bè twoguhu anì hemtahu se kun.
pray for brother-my so-that believe also he

'Now how many days there, there was a letter that came to Mr. Barriesis the man where he used to stay. It told him the trouble he was having while living there coming from the people rejecting what he was doing for his people. They said to him, "If you don't stop what you are doing, you will die." Instead he laughed, "Thank you." Before he died, he first wrote to Mr. Barriesis, he said, "Pray for my older brother so that he will believe."'

18 EPISODE 1: NARR PARA

95 SETTING: Nim atul ni lemwót bè kem
this idea here come from plural

tuhahen ne bè kem twoguhen.
parent-his and from plural older-brother-his

18.1 BU$_1$: COMP DIA PARA

96 BU: Yem sotu hlafus bè yó nwit le ebè
the one morning there take they to

18.11 yem gunun tinof. EXCH$_1$: SIM DIA PARA
the place-it quiet

97 SP$_1$(Q): Mon le "Tahu yem kehtahuhem bè
say they true the belief-your in

98 tólóng Dwata?" SP$_3$(A): Monen, "Tahu."
different God say-he true

18.12 EXCH$_2$: SIM DIA PARA

99 SP$_1$(Q): Ne mon le, "Là gekóhem du
and say they not remove-you it

100 yem gunum hemtahu?" SP$_3$(A): "Yó,"
the place-you believe that's-

mońen, "Là kô gekóhu du yem
right say-he not surely remove-I him the

dou Dwata, bong nawahu du.
my God big breath-my him

18.13 EXCH$_3$: SIM DIA PARA

P S

101 SP$_1$(PROP): Mon le, "Ke là kóhem du
say they if not remove-you him

102 là budi mowil." SP$_3$(RESP): Monen,
not again-you live say-he

"Slamat."
thank-you

103,104 BU$_2$: Hekinì le él. BU$_3$: Ne deng kinì
heat they water and already hot

105 yem él mon le, "Tahu là minóni?" BU$_4$:
the water say they true not obey-you

Monen, "Là kóhu du yem dou Dwata gunuhu
say-he not remove-I him the my God place-I

106 hemtahu." BU$_n$: Ne tódô lasut le ebéléen
believe and just splash they to-him

yem él kinì ne tey mluf bè lówóhen.
the water hot and intensive burn on body-his

'This idea came from his parents and from his older brothers. One morning they took him to a quiet place. They said, "Is it true your belief in a different God?" He said, "It's true." And they said, "You won't let go of your belief?" "That's right," he said, "I can't remove my God, I love Him." They said, "If you don't remove him you won't live." He said, "Thank you." They heated water. When the water was hot they said, "Is it true you won't obey us?" He said, "I can't remove the God I have come to believe in." And they just splashed the hot water on him and what a lot of burns on his body.'

19 EPISODE 2: COMPX DIA PARA

107 BU: Efet kimel klufen lemwót hlafus
until afternoon burn-his come morning

efet kimel laen dù kenen, là benlay
until afternoon not any food-his not give

108 le du. SP$_1$(Q): Tey ksólók le du
they him intensive question they him

ke kóhen yem gunun hemtahu okóm là kóen
if remove-he place-he believe but not surely

P S

109 likô bélê le. SP$_2$($\overline{\text{REM}}$): Monen, "Móyóe matay,
afraid of them say-he want-I die

denge hetifes ne ebè longit okóm nangatu
already-I prepare now for heaven but wait-I

yu ditu.
you there

'Until the afternoon he was burned, from morning to afternoon he had no food, they didn't give him any. How they questioned him if he would remove his belief but he wasn't afraid of them. He said, "I desire to die, I am already prepared for heaven but I will wait for you there."'

20 EPISODE 3: COMP DIA PARA

20.1 EXCH$_1$: SIM DIA PARA

110 SP$_1$(Q): Ne deng kimel ne mon le,
and already afternoon and say they

111 "Tahu là mimóni?" SP$_1$(Q): "Móyói tningal?"
true not obey-you want-you shot

112 SP$_3$(A): Ne monen, "Slamat bélê ye he."
and say-he thanks to you yet

20.2 EXCH$_2$: SIM DIA PARA

113 SP$_0$(REM): Mon le, "Megel kuluhem, tô
say they hard head-your would-

hlolò kóm hyu okóm là móyói
fain cause-follow you good but not want-you

114 du." SP$_1$(Q): Bud snólók le mon le,
it again ask they say they

115 "Tahu kô tahuhi móyô matay?" SP$_3$(A):
true question true-you want die

Monen, "Géhél ye ne."
say-he hurry you now

'It was afternoon and they said, "Is it true you won't obey?" And he said, "Thank you if you do." They said, "You're hard headed, we would have you follow what is good but you don't want it." Again they asked, "Is it true you want to die?" He said, "Hurry and get it over with."'

P S
21 DÉNOUEMENT: NARR PARA

116 $BU_n$: Ne tningal le ne deng matay [illegible]e Abusama
and shoot they and already die now Abusama

lemwót bè kehmóyóen ke Jesus. TERM: Okóm smulat
come from belief-his in Jesus but write

le kem twoguhen ebè Mr. Barriesis
they plural older-brother-his to

anì tngón Mr. Barriesis abay se bneles le
so-that know because revenge they

kun yem ngà deng matay, là kóen hemtahu
he-said the child already die not surely believe

ke là Mr. Barriesis.
if not

'And they shot him and Abusama died coming from his belief in Jesus. But his older brothers wrote to Mr. Barriesis so that Mr. Barriesis would know they were going to pay him back for their dead brother, he wouldn't have believed if it wasn't for Mr. Barriesis.'

## PROCEDURAL DISCOURSE
### Burial Customs
### Tagabili

(= APERTURE, PROCEDURE, ALTERNATIVE PROCEDURES 1-3)

1 APERTURE: EXPL PARA

1 TEXT: Bélê me bè Teboli ke wen tau móyón
to us to Tagabili if there-is person almost

heto te gunù sal henaul me kem kimu
die in house always bring-down we plural property

me ta gunù, mon me anì likô lóyóf tum tau
our up house say we so-that afraid spirit the person

2 semlaw. EXPO: Ke deng mógów tum lóyóf ne tonen
sick if past go the spirit and see-he

tu kem kimu henaul le likô ne bud
the plural property bring-down they afraid and again

1.1 mulék. WARN: EXPL PARA
return

P S

3 TEXT: Ke nù ta gunù kimuhem igoen heto
if stay up house property-your while die

ke wen tau là hyuhen, là bud hyu
when there-is person not good-it not again good

mili du ebè ke wen gunù lomi, mon me
transfer it to if there-is house new say we

4 golu. EXPO: Golu ke wen tau matay
cursed cursed if there-is person die

5 igoen nù du kimuhen. EXPO: Tum kimu mon
while stay it property-his the property say

me golu, deng mungef boo bolok, là buden
we cursed past smell odor decay not again-it

1.11 hyu. RES: EXPL PARA
good

6 TEXT: Yake tódô blay le bè tu kem
good-if just give they to the plural

7 dumu tau bè yem tau mò lungun. REAS:
other person to the person make coffin

8 Là hyu kwahen du tau hekawang. RES:
not good take-it it person just-anyone

Okóm ke tngón le kegoluhen là kô
but if know they cursed-it not certainly

henyu le du se kul.
put-away they it also them

'To us Tagabili, if a person is about to die we always carry the property (household effects) out of the house, we say so that the spirit of the sick person will be afraid. If the spirit (of the sick person) has left he will see the property taken out of the house and he will be afraid and return. If the property stays up in the house when a person dies it isn't good, it's no longer good to transfer it to a new house, we say it is cursed. It is cursed while a person dies with his property still in the house. We say that the property is cursed, it has smelled the odor of decay, it is no longer good. They ought to just give it to some other person, to the person who makes the coffin. It's not good if just anyone takes it. But if they know about its being cursed they certainly won't keep it themselves.'

P S

PROCEDURE 1: PROCEDURAL DISCOURSE (= PROCEDURES 1-12)

2 PROCEDURE 1: PROC PARA

2.1 ST$_1$: EXPL PARA

9 TEXT: Yó gunu le mò lungunen ke wen
that place they make coffin if there-is

tau matay ne gunu le modung du mon
person die and place they death-watch it say

10 le anì ton kdê dumuhen. RES: Ke
they so-that see all companion-his if

wen dumuhen mayuk alì kembong
there-is companion far intensive big

nawa du duhen tuonen ke kem dumu
breath him or in-law or plural companion

maen ne yéen modung le anì
father-his and mother-his death-watch they so-that

hyu kauy le du.
good visit they him

11 ST$_2$: Sok le sut gel le tô
when they arrive always they would-fain

kemleng mugul tahen ne gel le temoyok
slash wrists above-him and always they threaten-

ke móyón nwa le ebè tonok.
suicide when almost take they to ground

'The reason they make the coffin and have the death watch, they say so that all his companions can see him. If there are friends who live far away who loved him or if there are in-laws or other fathers or mothers of his they have the death watch so that they can visit him. When they arrive they always attempt to slash their wrists and threaten suicide when they are about to take the body to the ground.'

2.2 ALT ST: EXPL PARA

12 TEXT: Ke là dengen kól bè yó ke wen
if not already arrive there if there-is

tau hangat le là kô tagad newa
person wait they not intensive wait take

P S

13 le du. WARN: Ke kendel newa le
they it if immediately take they

gulaanen là deng sut yem tau hangat
before not already arrive the person wait

le duhen yem tau hemget du bud gunu
they or the person tie-up it again place

le segdà.
they angry

'If the people they are waiting for haven't arrived yet they don't take the body down. If they take the body down before the person they are waiting for has arrived or before the body is tied up it's a reason for fights.'

2.3 $ST_3$: EXPL PARA

14 TEXT: Kesok kól yem tau hangat le
when arrive the person wait they

baluen ke hanà nù bè tonok là kô
even-if if still stay on ground not intensive

hangat le kotunen ta, tódô kendel
wait they ascend up just immediately

15 sensewa le. EXPO: Ne tólóng se fen
exchange they and different the-one

semsefen du ne tólóng se fen keméwê
hold-back it and different the-one take-away

ne demwél kem dumu ne kemteng kem
and pry-along plural other and pull plural

dumu.
other

'When the person they are waiting for arrives they don't even wait for him to come up into the house, even while he is still on the ground they immediately try to take the body. Different ones try to hold the coffin back and different ones take it and others pry the coffin along and others pull it.'

P S

3 PROCEDURE 2: PROC PARA

16 ST$_1$:

| | | | | | | |
|---|---|---|---|---|---|---|
| Ke | wen | tau | móyón | heto | kdê | tau |
| when | there-is | person | almost | die | all | person |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| gotu | menaul | elaan | olohen | sotu | duhen | lewu | olò |
| all | go-down | below | only-it | one | or | two | only |

| | | | |
|---|---|---|---|
| munung | yem | tau | semlaw. |
| watch | the | person | sick |

3.1 ST$_2$: EXPL PARA

17 TEXT:

| | | | | | |
|---|---|---|---|---|---|
| Ke | deng | heto | bud | le | mulék |
| when | already | die | again | they | return |

| | | | | | | |
|---|---|---|---|---|---|---|
| eta | he | okóm | yó | kem | kimu | henaul |
| up | yet | but | that | plural | property | take-down |

18

| | | | | | | |
|---|---|---|---|---|---|---|
| le | là | bud | hulék | le | kul | eta. |
| they | not | again | return | they | them | up |

EXPO:

| | | | | | | |
|---|---|---|---|---|---|---|
| Tólóng | gunù | duhen | lowig | gunu | le | e |
| different | house | or | shelter | place | they | |

| | |
|---|---|
| meted | kul. |
| deliver | them |

'When a person is about to die everyone goes down out of the house, only one or two stay to take care of the sick person. When the person has died they return up to the house but the property that they took down they don't take back up. They take it to a different house or to a shelter.'

4 PROCEDURE 3: PROC PARA

19 ST$_1$:

| | | | | | | |
|---|---|---|---|---|---|---|
| Ke | deng | heto | ne | yem | tau | semlaw, |
| when | already | die | now | the | person | sick |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ke | yó | kmò | le | du, | lenungun | le | na | le | na |
| if | that | do | they | it | coffin | they | first | they | |

| | | | | | | |
|---|---|---|---|---|---|---|
| tódô | hasà | bè yó | hlun | le | na | mangay |
| just | leave | there | temporarily | they | first | fetch |

P S

4.1 yem tau hulung hemget du. $ST_2$: ANTI EXPL PARA
the person know-how tie it

4.11 SEC: EXPL PARA

20 TEXT: Ke là dengen kól bè yó yem
if not already arrive there the

tau hemget du là kô le tagad
person prepare it not intensive they wait

lemanu.
chant

4.12 $\overline{\text{SEC}}$: EXPL PARA

21 TEXT: Baluen ke deng kól bè yó ke
even-if already arrive there if

là deng hengeten du. là kô
not already prepare-he it not intensive

22 le tagad lemanu. REAS: Gulaan le là
they wait chant before they not

deng hemget du tendo tô nangat
already prepare it always would-fain wait

le ke bud betik.
they if again wake-up

'When the sick person has died now, if what they are going to do is put it in a coffin they just temporarily leave the body there and they fetch the person who knows how to prepare the body. If the person who prepares the body hasn't arrived there yet, they don't chant yet. Even if the person who prepares the body has arrived, if he hasn't prepared the body yet they don't yet chant. Before they prepare it they always wait to see if he will come back to life.'

5 PROCEDURE 4: EXPL PARA

23 TEXT: Ke hengeten yem tau hemget du
when prepare-he the person prepare it

P S
24 bekesen du luos duhen kedungon. EXPO: Ke
tie-he it rattan or hemp when

wen tau hemget matay bemkes kedungon
there-is person prepare dead tie hemp

tek hitu ke syóm butengen okóm hnù le laan.
only seven or nine nights but put they under

25 EXPO: Ke luos bekesen sfolò limu ke lewu folò
if rattan tie-he ten five or two ten

limu ke sfolò syóm butengen kegenen nù bè gunù.
five or ten nine nights time-it stay in house

'When the person preparing the body prepares it he ties it with rattan or hemp. When a person preparing the dead ties with hemp it is only seven or nine nights (before the burial) but they put the body below the house. If he uses rattan to tie the body it is fifteen or twenty-five or nineteen nights the time that the body stays in the house.'

6 PROCEDURE 5: PROC PARA

26 SETTING: Ke hengeten kihu nù béléen
when prepare-he whatever is with-him

kedungon ke luos okóm nii mò kebkesen du.
hemp or rattan but this how tie-he it

27 $ST_1$: Gena benkesen lewu tebakal tihen omin
first tie-he two big-toe feet-his and

28 yem lewu tebakalen. $ST_2$: Ne ominen sembekes
then two thumbs and then-he tie-together

tihen seblà bè bukolen ne bè hunuken homong
legs at the knees and at thigh include

bekes lewu sigelen ne sotu lem abalen.
tie two arm-his and one at shoulder

'When he prepares the body whatever he has whether hemp or rattan but this is how he does it. First he ties the two big toes and then he ties the two thumbs. Then he ties the two legs together at the knees and at the thighs including the two arms and one tie at the shoulder.'

P S
7 PROCEDURE 6: EXPL PARA

29 TEXT: Ke laan angat gunù hemnù lungunen
if under future place place coffin

30 senagal le. EXPO: Lewu kling
put-between-two-poles they two bamboo

31 sendu bekes le sbalà lówóhen. TERM:
split tie they on-either-side body

Hatan senagal le he ke deng
wait put-between-poles they yet when finished

deng kehunges le du.
wrapping they it

'If they are going to leave the body below the house they put it between two poles. They tie two pieces of split bamboo on either side of the body. They don't put the body between two poles until they have wrapped it.'

8 PROCEDURE 7: PROC PARA

32 $ST_1$: Ke deng kebekes lewu tebakalen ne lewu
when past tie two thumbs and two

tebakal tihen omin le yó hemunges du kumù.
big-toes feet then they that wrap it blanket

8.1 $ST_2$: EXPL PARA

33 TEXT: Deng kehungesen du yem tau hemget
finish tying-it it the person prepare

du ominen ma kling ke lasak ne snulaten
it then take bamboo or bamboo and write-he

34 bè gunuhen sóól anì muni. EXPO: Yó
at place-it half so-that noise that

boluy le du gunù tembol kenabang.
name they it place beat (a kind of rhythm)

35 $ST_3$: Yem tau hemget du gena tembol ne du
the person prepare it first beat and he

se gena lemanu omin le yó gbót yó kem
also first chant then they join that plural

dumu.
other

P S

'When they have finished tying the thumbs and the big toes then they wrap the body in a blanket. When the person who prepares the body has finished wrapping it then he takes a piece of kling bamboo or lasak bamboo and removes some from the middle (core) so that it will make a noise. They call it the drum for a certain kind of rhythm. The person who prepares the body is the first to beat and to chant and then the others join in.'

### PROCEDURE 8: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-2)

9 36 INTRODUCTION:

| Ne | bong | dê | tau | molò | bè yó |
|---|---|---|---|---|---|
| and | big | many | person | gather | there |

| boluy | le | tau | molò | modung. |
|---|---|---|---|---|
| name | they | person | gather | death-watch |

10 POINT$_{ex}$ 1: PROC PARA

10.1 ST$_1$: EXPL PARA

37 TEXT:

| Ke | lemwót | le | bè | gunù | le |
|---|---|---|---|---|---|
| when | leave | they | from | house | their |

| là | kô | mon | le | du, | "Mógówe | ebè | gunù |
|---|---|---|---|---|---|---|---|
| not | intensive | say | they | it | Go-I | to | house |

38

| modung." | EXPO: | Tódô | gel | hlana | kun |
|---|---|---|---|---|---|
| death-watch | | just | always | lost | his |

| gel | kwót | yem | tau | molò | modung. |
|---|---|---|---|---|---|
| always | leaving | | person | gather | death-watch |

39 ST$_2$:

| Ke | mógów | le | ebè | gunù | modung | ke |
|---|---|---|---|---|---|---|
| when | go | they | to | house | death-watch | when |

| móyónen | moni | yem | gunù | modung | sana | le |
|---|---|---|---|---|---|---|
| almost | near | the | house | death-watch | already | they |

| lemanu | okóm | ke | wen | tolo | dumu | gunù | mius |
|---|---|---|---|---|---|---|---|
| chant | but | if | there-is | still | other | house | pass |

| le, | là | kô | le | tagad | lemanu. |
|---|---|---|---|---|---|
| they | not | intensive | they | wait | chant |

'And many people gather there, they are called the people of the death watch! When they leave their house they certainly don't say, "I'm going to the

P S

death watch. The person going to the death watch just leaves quietly. When they go to the death watch when they get near the house they begin to chant but if there are still houses to pass they don't chant yet.'

11 **POINT**$_{ex}$ 2: EXPL PARA

40 PRELIM: Bong le hligal yó kem tau
big they happy those plural person

modung ke wen molò kul dumu
death-watch if there-is gather them other

41 tau mò dumu le kifu. TEXT: Ke
person make other their night when

kifu són mò le tembol ne lemanu ne
night only make they beat and chant and

42 là kô le hol tungô. REAS:
not intensive they intensive sleep

43 Likô le busaw. RES: Yem mu yem
afraid they demon the purpose the

tembol ne lanu anì likô ke wen
beating and chant so-that afraid if there-is

busaw.
demon

'The people at the death watch are happy if others gather with them to make their companions at night. When it is night they just keep on beating and chanting and they don't sleep much. They are afraid of the demons. The purpose of the beating and chanting is so that the demons will be afraid.'

12 **PROCEDURE** 9: PROC PARA

44 SETTING: Ke sfolò limu butengen, sfolò fat
if ten five nights ten four

butengen nù ta sotu butengen bè kebeng le
nights stay up one night to bury they

45 du. ST$_1$: Yem butengen gulaan yem sfolò fat
it the night before the ten four

tey tau lumun tô tau mulu ne
intensive person like as-if person feast and

P S
12.1 tey kmò le ken senéen. ST$_2$: EXPL PARA
intensive make they food also

46 TEXT: Hlafus bè yem sfolò fat newa le
morning of the ten four take they

elaan yem matay fen mafas dumu yem tau
below the dead ones hold-back other the person

matay ne fen newa yó kem tuónen
die and ones take those plural parents-in-law

47 ne kem fayen. EXPO:
and plural sisters and brothers-in-law

Wen se là hol gewa le du ke
there-are not intensive get they it if

alì kemgis yó kem mafas ne
intensive strong that plural hold-back and

wen se alì kemgis tau ma là
there-are intensive strong person take not

48 legen sana kól bè tonok. WARN: Ke là
long already arrive at ground if not

segbek le yó gunu le gel segdà
well-matched they that place they always angry

ne gel le sfatay.
and always they fight

'If it is fifteen nights the body stays in the house for fourteen nights and one night to bury it. The night before the fourteenth night what a lot of people, like people going to a feast and they make a lot of food also. On the morning of the fourteenth day they take the body out of the house, the relatives being the ones to hold the body back and the in-laws being the ones to take it. Sometimes it is hard to get the body if those holding it back are really strong and sometimes the ones taking the body are strong and it isn't long the body has gotten to the ground. If they aren't well matched that is the time they get angry with each other and they always fight.'

12.2 ST$_3$: EXPL PARA

49 TEXT: Sok deng kól bè tonok yem
when already arrive on ground the

P S

lungun omin le mò duluhen ne sentihang
coffin then they make poles and carry

le hilol gunù, mlóy le ke henganag le
they around house run they or go-slow they

gunu le setilów gel mahi du kemgis.
place they try always which it strong

50 WARN: Ke là kemgisen wen tau gel
if not strong there-is person always

masà okóm là hol le segdà du abay
fall but not intensive they angry it because

se lumun tô sefelwa.
like as-if game

'When the coffin gets to the ground they make poles and carry it around on their shoulders around the house, they run or they go slowly, it's the time they see who is the strongest. If a person isn't strong he might fall but they don't get angry about it because it is like a game.'

13 PROCEDURE 10: PROC PARA

51 ST$_1$: Kesok deng móyón kimel bè kebeng
when already almost afternoon of bury

le du hlayuk le bè gunù ne yem matay.
they it cause-far they from house now the dead

13.1 ST$_2$: EXPL PARA

52 TEXT: Yó ne hol són kkik le du
that now intensive only cry they it

53 yó kem dumuhen. REAS: Mon le deng
that plural other say they past

54 tahu ketagaken kul ne. EXPO: Gel
true leaving-his them now always

wen yem tahu hol dumu yem
there-are the true intensive companion the

matay gel tô hfu ke deng alì
dead always would-fain end if past intensive

sidek kegnóm le du.
bad experience they it

P S

'When it is almost afternoon of the burial day they take the body far from the house. That's when the relatives have their last cry. They say he has truly left them now. There are always close relatives who want to end their lives if they really feel bad.'

14 PROCEDURE 11: PROC PARA

55 SETTING: Wen se tau tagak bè gunù
there-are people stay at house

14.1 boluy le Hatan Kabil. $ST_1$: EXPL PARA
name they wait buriers

56 TEXT: Ke deng legen udì kifu omin
when already long little night then

le yó he tahu lemwót lembeng bede eles
they yet true leave to-bury but beforehand

57 le mit ofi. EXPO: Ke bud le miteg
they take fire when again they tired

bud le hegnù ne bud le hembong ofi.
again they rest and again they big fire

58 EXPO: Ne són mò le mudél, lemawit,
and only make they speak chant

59 tembol, mò lemin kem dumu. EXPO: Là
beat make songs plural other not

kô le hol lemolò lan són
intensive they intensive follow trail only

mama.
make-their-own-trail

'There are people who stay at the house called, "Waiters for the buriers." Just after dark they leave to bury the body but they take a torch. When they are tired they rest and make their fire bigger. And they just keep on talking, chanting, beating and others sing funeral songs. And they don't follow a trail, they just make their own path.'

14.2 $ST_2$: EXPL PARA

60 TEXT: Ke deng moni bè yem gunù lembeng
when already near to the place bury

P S

du omin le yó hol tahu hegnù efet
it then they that intensive true rest until

61 minal mwas. EXPO: Tólóng se fen hembong
ray daybreak different ones cause-

ofi ne són mò le hebnes abay se
big fire and only make they noise because

62 són kehligal le. TERM: Tu kem tau
only happy they the plural person

tagak bè gunù là kô le bud lemanu
stay at house not intensive they again chant

ne là bud le hol mudél, mon le wen
and not again they talk say they there-is

busaw.
demon

'When they are near the burial spot then they truly rest until the first rays of daybreak. Different ones build up the fire and they make a lot of noise because this is their last chance to be happy. The people left at the house don't chant or talk anymore, they say there is a demon.'

63 $ST_3$: Ke deng minal mwas omin le yó
when already daybreak then they that

hógów du ebè yem koyu duhen kling mò gunu le
send it to the tree or bamboo make place they

64 semuféng yem matay. $ST_4$: Ne yó alì
put-in-crotch the dead and that intensive

klanu le ne alì keklélé le
chant their and intensive clicking-tongue their

65 ne sónen yó ne klanu. $ST_5$: Ne kdê tau
and last-it that now chant and all person

mò sulô laan yem lungun mon le
make pointed-stick under the coffin say they

66 anì likô kemó ke bawik. $ST_6$: Omin le
so-that afraid jump if wake-up then they

67 mken, utón le onuk heklafak. $ST_7$: Ke
eat meat their chicken roasted when

P S

deng kken le omin le lemwót, mugem le là
past eat their then they leave grunt they not

kô le mudél, mon le anì mon tum
intensive they talk say they so-that say the

68 matay ugem sdô. $\text{ST}_8$: Okóm gulaan le là
dead grunt pig but before they not

deng lemwót na le bentù yem kuleng, kdê
already leave first they break the kettle all

69 tau balù ngà gbót bentù yem kuleng. $\text{ST}_9$:
person even child join break the kettle

Ke deng le kól bè gunù yó kem lembeng
when past they arrive at house that plural buriers

70 omin le yó se metem tum gunù. $\text{ST}_{10}$: Netem
then they that burn the house burn

le yem gunù omin le mò bulung bè lan.
they the house then they make medicine on trail

71 $\text{ST}_{11}$: Gotu kenilang yó kem kdê tau mon
all step-over that plural all person say

le anì là lemek lówó le, là mahil wen
they so-that not weak body their not easy there-

des le.
is sickness their

'When it is daybreak then they put the coffin in the crotch of a tree or of bamboo. And then they really chant and make noises with their tongue and that is the last of the chanting. And everyone makes a pointed stick that they put under the coffin they say so that he will be afraid to jump out if he wakes up. And then they eat, their meat is roasted chicken. When they have finished eating they leave, they grunt like a pig so that the dead person will think it is a pig. But before they leave first they break the cooking pot, all the people even children join in to break the cooking pot. When the buriers arrive back at the house then they burn the house down. They burn the house down and then they make the medicine on the trail. All of the people step over the medicine they say so that their bodies won't be weak, they won't get sick easily.'

P S
15 PROCEDURE 12: PROC PARA

72 ST$_1$: Ke kól le bè tem gunù gunu le
when arrive they at the house place they

mili bud wen bulung netem tum tau
transfer again there-is medicine burn the person

nù bè gunù mò nungef le sok motun yó
stay at house make smell they when ascend that

73 kem tau kól. ST$_2$: Là tagad le hligal
plural person arrive not wait they happy

74 yakà tolohen lemobun kun. ST$_3$: Hyu
because still-it cloudy it-is-said good

kehligal le he ke deng gefet sotu fedyanen
joy their yet when past reach one week-it

okóm nan na wen bud bulung ne mò
but first there-is again medicine and make

le ken.
they food

'When they arrive at the house where they move to the person there also burns medicine for those coming to smell when they come up into the house. They don't act joyful yet because they say it is still cloudy. They can be happy when a week has gone by but first they again make some medicine and they make a feast.'

16 ALTERNATIVE PROCEDURE 1: EXPL PARA

75 TEXT: Okóm ke yó kmò le du, là lenungun du,
but if that do they it not coffin it

ke lenowig le eles ngô le ebè lowigen
if shelter they beforehand carry they to shelter

76 gulaanen là deng heto. EXPO: Wen se kem
before not past die there-is also plural

dumu tau tódô tebel le bè lowigen baluen ke
other person just leave they at shelter even if

77 là dengen heto. EXPO: Olo le temebel béléen
not past-he die only they leave with-him

78 kenen. EXPO: Olo le gel mauy du okóm là
food only they always visit him but not

P S
79 kô kdéen tau gel mò du mni du. TERM:
intensive all person always do it this it

Wen se tau deng tebel le tódô bud gel
there-is also person past leave they just again always

mulék eta ke deng hyu kegnómen du.
return up when past good feel-he it

'But if what they do, they don't put the body in a coffin, if they put it in a shelter they carry the person to the shelter before he has died. There are some people who just leave the person in the shelter even if he hasn't died yet. They just leave some food with him. They just always visit him but it isn't everybody who does this. There are people they have left in the shelter who just come back up into the house when they feel better.'

ALTERNATIVE PROCEDURE 2: PROCEDURAL DISCOURSE
(= PROCEDURES 1-2, CLOSURE)

17 PROCEDURE 1: PROC PARA

80 ST$_1$: Ke yó kmò le du, là dog lenowig du
if that do they it not bother shelter it

ne là dog lenungun le du, ke lebeng le
and not bother coffin they it if bury they

81 là kô hefto le du ta. ST$_2$: Igoen
not intensive cause-die they him up while

hanà heslaf tódô kendel nwit le
still seriously-ill just immediately take they

17.1 elaan. ST$_3$: EXPL PARA
below

82 TEXT: Henuyù sentihang le ebè tum gunu
sling carry they to the place

le e lembeng du ne gel nbô le senéen.
they bury him and always carry they also

83 EXPO: Wen se tau tódô heto te kwang
there-are also person just die on back

84 ke wen tau mbô du. EXPO: Wen
if there-is person carry him there-is

P S

tau lembeng mduk là holen nelem kokolen
person bury lazy not very deep digging-his

sol, wen se nelem.
hole there-are some-deep

17.2 ST$_4$: EXPL PARA

85 TEXT: Ke mulék le là kô le
when return they not intensive they

86 salaw gena. EXPO: Yem tau tehe huli
argue first the person before after

87 bud gena. EXPO: Yem gena, bud tles
again first the first again change

huli.
last

17.3 ST$_5$: EXPL PARA

88 TEXT: Ke kól bè gunù là kóen hyu
when arrive at house not intensive good

ke wen tau mengak kul, tódô le neb.
if there-is person welcome them just they quiet

89 EXPO: Là kô le mudél ke là lenungun
not intensive they speak if not coffin

90 du. REAS: Mon le tolo lemobun.
it say they still cloudy

'If what they do, they don't put the body in a shelter and they don't have a coffin burial, if they bury him they don't let him die in the house. While he is breathing his last they just immediately take him down out of the house. They carry him in a sling tied to a pole which they carry on their shoulders to the place where they are going to bury him and they sometimes carry him by a head strap. Some people die on the back of the person carrying him. There are people who bury who are lazy and they don't make the hole very deep, some people make it deep. When they return they surely don't argue who is to be first. The one who came last goes first. The one who was first, he becomes last. When they arrive at the house it is not good if anyone welcomes them, they are just completely quiet. If they don't have a coffin funeral they don't speak. They say it is still cloudy.'

P S
18 PROCEDURE 2: PROC PARA

91 ST$_1$: Ke deng fat buteng duhen limu butengen
when already four night or five nights-it

mò le ken ne témétê le onuk ne wen
make they food and roast they chicken and there-is

18.1 bulung nmò le. ST$_2$: EXPL PARA
medicine make they

92 TEXT: Yó mò le ken, dmutung le sabù.
that make they food burn they sabu

93 WARN: Ke mò le sabù là hyuhen ke wen
if make they sabu not good if there-is

tólóng tau lemwót bè tólóng gunù
different person come from different house

gbót mken bélê le ne là hyuhen gbót mken
join eat with them and not good join eat

ne baluen ke olon mauy là hyuhen.
and even if only visit not good

'After four or five nights they have a feast, they roast chicken and there is a medicine they make. When they make the food they burn the sabu (a kind of medicine). If they make the sabu medicine it isn't good if someone from a different house eats with them, even if someone visits it isn't good.'

19 CLOSURE: EXPL PARA

94 TEXT: Yó he alì kehligal le mogul
that yet intensive happy they beat

95 le blówón. EXPO: Ke deng sentahen bè yó
they gong when already past there

baluen ke mensag le duhen lemingun le là
even if shout they or sing they no

96 buden sidek. EXPO: Okóm gulaanen là tagad
again-it bad but before not wait

97 hyu hligal tolo lemobun. EXPO: Ke deng
good happy still cloudy when already

sentahen mon le deng mwas deng tikaw.
past say they past daybreak past clear

P S
98 EXPO: Gulaanen mon le tolo kemifu ne là
before say they still night and not

kô le mdó tahen yem gunù.
intensive they leave up the house

'That is when they can be happy, they beat the gongs. Afterwards, even if they shout or sing it is no longer bad. Before that it isn't good to be happy, it is still cloudy. Afterwards they say it is daybreak it is clear. Before that they say it is still night and they won't even go out of the house.'

20 ALTERNATIVE PROCEDURE 3: PROC PARA

99 $ST_1$: Okóm ke yó kmò le du ke tódô lebeng le
but if that do they it if just bury they

laan yem gunù là kô netem le du, olo
under the house not intensive burn they it only

100 le tódô gembà du etahen. ALT ST: Ke hnù
they just break-down it top-it if put

le ta gunù là se genbà le du olo le hemget
they up house not also break they it only they tighten

beng ne kó le auten omin le tmagak du.
door and remove they steps then they leave it

20.1 $ST_2$: EXPL PARA

101 TEXT: Senged senéen là tagad le hligal ke là
same also not wait they happy if not

102 deng le mò sabù. REAS: Yem mu
already they make sabù-medicine the purpose

103 yem sabù anì là lemek lówó le. EXPO:
the sabu so-that not weak body their

Tey dê boluy bulung newa le kè mò
intensive many name medicine take they when make

104 le sabù. EXPO: Yó olo tngónu medulà ne
they sabu that only know-I medulà and

kukóy.
kukóy

P S

'But if what they do, they just bury it under the house, they don't burn the house down they just break it down over the grave. If they just leave the body in the house they don't break it down, they just close the door tightly and take away the steps and then they leave it. It's the same also, they don't act happy if they haven't made the sabu medicine. The purpose of the sabu medicine is so that they won't be weak. There are many kinds of medicine they use to make the sabu. I only know medula and kukoy (two kinds of trees).'

## EXPOSITORY DISCOURSE
Tagabili Customs
Tagabili

(= INTRODUCTION, POINT$_{ex}$ 1-9, CONCLUSION, POST POINT$_{ex}$)

1 INTRODUCTION: EXPL PARA

1 TEXT: Kul gunù seblà nù kem Teboli bè
their place where stay plural Tagabili at

seneged Cotabato bè Snólón, Sbù efet kól ebè
south Cotabato at Sinolon Sebu until arrive at

2 Kiambà. EXPO: Lem bulul gunu le alì
Kiamba in mountain place they intensive

nù abay se yó gunu le tmiba lan le
stay because that place they make-field way they

3 mebel klowil. TERM: Wen dô tlu folò
look-for living there-are maybe three ten

libu kwen le ni kem tau ni.
thousand many they this plural person here

'The place where the Tagabili live is south of Cotabato to Sinolon, Sebu until you get to Kiamba. They live mostly in the mountains because that's where they make their fields looking for their livelihood. There are maybe thirty thousand of these people.'

POINT$_{ex}$ 1: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-3, CONCLUSION)

2 4 INTRODUCTION: Wen yem bulón kebut le
there-is the month begin they

P S

3 tmiba. $\text{POINT}_{ex}$ 1: EXPL PARA
make-fields

5 TEXT: Kem tuha me temngón du sok deng
plural old our know it when already

bulón móyón tmiba, gel tenngel le blotik.
month almost make-field always look they star

6 EXPO: Nim blotik gel tenngel le ni sundu
this star always look they this not

yem blotik alì wen ton tekuy hmung
the star intensive there-is see we along-with

3.1 kifu dun sóól buteng. EXPO: PROC PARA
night or half night

7 SETTING: Limu kwen le ni kem blotik
five many them these plural star

8 tmiba ni. $ST_1$: Gel le btik hanà
make-field this always they wake still

minal mwas abay yó gel ksut yó
ray daybreak because that always arrive that

3.11 kem limu blotik. $ST_2$: PROC PARA
plural five star

9 SETTING: Gel le mógów ebè tonok tendo
always they go to ground always

hnénég le yem blotik abay se bè yó gunu
look they the star because there place

le temngón du ke angat kmulón dun mnóng
they know it if will rain or shine

10 kdaw. $ST_1$: Ke ali klet udof yem
sun if intensive close blink the

blotik mon le angat tey mnóng kdaw.
star say they will intensive shine sun

3.111 ALT ST: EXPL PARA

11 TEXT: Là ke là holen klet mon le
not if not very close say they

12 angat senboolen kulón. EXPO: Ke alì
will mixed-it rain if intensive

P S
3.1111 batul angat laen dù tem le. TERM: EXPL PARA
spaced will not any burn they

13,14 TEXT: Ne gel tahu myó. EXPO: Tngón
and always true that know

le se ke kmulón bè bulón glewun duhen
they if rain at month second or

15 mnóng bè bulón getlun dun gefaten. REAS:
shine at month third or fourth

Yó gunu le temngón du bè mò kekdol
that place they know it at how move

yem blotik.
the star

'There is a month when they begin to make their fields. Our parents know when it is the month near the time to begin making our fields, they look at the stars. These stars they look at here are not the stars we always see just after dark or in the middle of the night. There are five of these stars that tell when to start making fields. They always get up at the first ray of dawn because that is when those five stars come out. They always go down to the ground to look at the stars because that is how they know if it will rain or shine. If the blinking of the star is close together they say the sun will really shine. Not so if the blinking is not close, they say there will still be rain. If the blinking is spaced they won't be able to burn the fields. And that is always true. They know if it will rain the second month or if it will shine the third or fourth month. They can tell from the movement of the stars.'

POINT$_{ex}$ 2: PROCEDURAL DISCOURSE (= APERTURE, PROCEDURE 1)

4 APERTURE: EXPL PARA

16 TEXT: Sotu gunu le temngón du ke angat
another place they know it if will

wen tem le dun là hnénég le aya fak.
be burn they or not look they nest frog

17 EXPO: Aya fak yem gunun myón lem él mò
nest frog the place sit in water make

4.1 angat gunun mngà. EXPO: EXPL PARA
will place give-birth

P S

18 TEXT: Ke là ngelem ayahen angat mnóng
if not deep nest-her will shine

19 kdaw okóm ke ngelem angat kmulón. REAS:
sun but if deep will rain

Yó gunun hngelem du ngalin bè
that place make-deep it hold-back from

dunuk.
flood

'Another way they know if they are going to be able to burn or not, they look at the nest of the frog. The nest of the frog is the place she sits in the water to be the place where she will lay her eggs. If the nest isn't deep the sun will shine but if it is deep it will rain. The reason that she makes it deep is that she is protecting it from the floods.'

5 PROCEDURE 1: PROC PARA

20 SETTING: Kem fak sok kmulón là hol
plural frog when rain not intensive

le nù lem él, gel le nù lem sol.
they stay in water always they stay in hole

21 $ST_1$: Ke là mnóng kdaw là kô le
if not shine sun not intensive they

gel smolok kem Teboli abay se mon le
always hunt the Tagabili because say they

22 là myón le kem fak. ALT ST: Ke gel
not sit they plural frog if always

mnóng kdaw alì le móyô smolok ne
shine sun intensive they want hunt and

23 tey bong guta le. TERM: Yó se kul
intensive big get they that also their

ketngón du sok ngelem gunu le myón kem
knowing it when deep place they sit plural

fak mon le alì móyô myón abay se
frog say they intensive want sit because

dô tngón kem fak ke angat mnóng kdaw
perhaps know plural frog if will shine sun

P S

dun là.
or not

'When it rains the frogs don't stay in the water, they stay in their holes. If the sun doesn't shine the Tagabili don't like to hunt frogs because they say the frogs aren't sitting (in the water). If the sun shines they really like to hunt (frogs) and they always get a lot. That is what they know, when the place where the frogs sit is deep they say they want to sit because they know if the sun is going to shine or not.'

6 POINT$_{ex}$ 3: EXPL PARA

24 TEXT: Sotu gunù temngel du mò ketiba
other place look it about making-field

25 le bè yem koyu boluyen Klotò ne Dóf. EXPO:
their at the tree name-it Klotò and Dóf

Sok móyón bulón tmiba gel tbó doun
when almost month make-field always shed leaves

26 le ni kem koyu ni. EXPO: Bè Klotò
their this plural tree this for Klotò

sok alì tminò angat mnóng kdaw okóm ke
when intensive blossom will shine sun but if

6.1 là angat là holen mnóng. EXPO: PROC PARA
not will not very shine

27 ST$_1$: Bè Dóf sok deng ketbó dounen
for Dóf when already dropped leaves

28 nebuten mulók. ST$_2$: Sok alì mfól
begin blossom when intensive thick

bulóken mnóng kdaw.
flower shine sun

'Another place they look regarding time to make their fields are the trees Klotò and Dóf. When it is almost the month to make their fields these trees shed their leaves. For the Klotò, if it has a lot of blossoms the sun will shine but if not it won't shine much. For the Dóf, when it has dropped its leaves it begins to blossom. When the flowers are thick the sun will shine.'

P S
7 CONCLUSION: EXPL PARA

29 TEXT: Ke sbool kem ni ilô ni hentlasik
if mixed plural this sign this hurry

30 le mò nmò anì géhél le mehek. TERM:
they work so-that hurry they plant

Tey dê dumu ilô le du bè mò knóng kdaw
very many other sign their it about shine sun

ne bè mò kkulónen okóm són ni tulónu mò
and about rain but only this tell-I make

gunum temngón du kul kmò kem Teboli.
place know it their way the Tagabili

'If these signs are mixed they hurry and do the work so that they can hurry and plant. There are many other signs concerning whether it will rain or shine but I tell you these so that you will know something about the way of the Tagabili.'

8 $\text{POINT}_{ex}$ 2: PROC PARA

31 SETTING: Bè kmò kebenwu kem Teboli là holen
about way live plural Tagabili not very

8.1 mdengen. $\text{ST}_1$: EXPL PARA
at-rest

32 TEXT: Wen se gunù le là holen legen
there-are house their not very long

33 sana sidek. EXPO: Wen se lewu halayen,
already bad there-are two year-it

wen tlu, fat ne limu halayen.
there-is three four and five year-it

8.2 $\text{ST}_2$: EXPL PARA

34 TEXT: Sok sidek yó bud le mebel dumu
when bad that again they look-for other

8.21 gunu le nù. EXPO: PROC PARA
house they stay

35 SETTING: Mebel le gunu le tmiba,
look-for they place make-field

P S

gunun hyu numa yó gunu le bud menwu
place good forest that place they again stay

36 okóm na le nungkul. ST$_1$: Wen tukung
but first they bless there-is bowl

37 nefét le, sóól él nù lemen. ST$_2$: Omin
tie they half water stay inside then

38 le demwél du. ALT ST$_1$: Sok là mkok yem
they swing it when not spill the

él, balù udì mon le mungkul yem
water not-even little say they blessed the

8.211 tonok bè yó. ALT ST$_2$: EXPL PARA
ground there

39 TEXT: Ke wen temsik bè yem él
if there-is drop from the water

8.2111 sidek gemunù bè yó. EXPO: PROC PARA
bad make-house there

40 ALT ST$_1$: Ke bong temsik du bong tau
if big spill it big person

41 angat matay. ALT ST$_2$: Ke udì ngà
will die if little child

angat matay du.
will die it

'The life of the Tagabili isn't very settled. There are houses of theirs, it's not long they are already worn out. Some last two years some three, four or five years. When it is worn out they look for another place to stay. They look for a place to make their fields, a place where the forest is good, that's where they again live but first they check to see if the place is blessed. They tie up a bowl that is half full of water. And then they swing it back and forth. If not even a little of the water spills, they say the ground is blessed there. If some of the water spills it is not good to make your house there. If a lot spills an adult will die. If it's a little a child will die there.'

8.3 ST$_3$: EXPL PARA

42 PRELIM: Baluen ke mungkul yem gunù ne deng
even if blessed the house and already

P S

le nù tahen yó bud hnénég le du bè sdô
they live on-it that again look they it at pig

43 guta le tahen. TEXT: Là hyuhen ke wen
get they on-it not good-it if there-is

44 slón yem sdô. EXPO: Ke semdô le lumun yó
defect the pig if get-pig they like that

anien ke lomi yem gunù tnagak le.
even-if new the house leave they

'Even if the house is blessed and they already live in it they look again at the pig they get after they have lived there. It isn't good if the pig has a defect. If they get a pig like that, even if the house is brand new they leave it.'

POINT$_{ex}$ 3: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-3)

9 45 INTRODUCTION: Sotu gunu le hemtahu kem
another place they believe the

Teboli, imò, gel hemdes tau.
Tagabili charms always cause-sick person

10 POINT$_{ex}$ 1: COOR EXPL PARA

10.1 SEC 1: EXPL PARA

46 TEXT: Kambong gel hkó kulón ne hemsidek
Kambong always remove rain and harm

10.11 wek libun. EXPO: PROC PARA
hair woman

47 SETTING: Yó gunun alì mebtes
that place intensive expensive

48 libun ke bong weken. ST$_1$: Ke wen
girl if big hair-her if there-is

logi miwol du ne là móyô kem tuhahen
boy desire her and not want plural old-her

yó nmò yem sawang logi, kenambongen
that do the young man curses-with-kambong

49 yem libun. ST$_2$: Nbuten kdut wek
the girl begin-it pull-out hair

P S

50 yem libun ngangen tek udì duen. ST$_3$:
the girl until just little left

Ke là buden mwek yem libun laen dù
if not again grow-hair the girl not any

betesen.
value

'Another thing the Tagabili believe in is charms, they always make people sick. Kambong always drives away rain and harms a woman's hair. A woman is valuable if she has thick hair. If a boy likes a girl but her parents don't want him, what the young man does he puts a curse on the girl's hair. The girl's hair begins to fall out until there is just a little left. If the girl's hair doesn't grow in again she has no value.'

10.2 SEC 2: EXPL PARA

51 TEXT: Sotu mu kambong gel hkó
another purpose kambong always remove

kulón.
rain

'Another purpose of the kambong is to remove rain.'

POINT$_{ex}$ 2: PROCEDURAL DISCOURSE (= APERTURE, PROCEDURE 1-2)

11 APERTURE: EXPL PARA

52,53 TEXT: Sotu gel nmò le ulóf. EXPO:
another always do they ulóf

Ke wen hohon le nim ulof ni sotu
if there-is enemy their this ulof here one

11.1 alì knikô kem Teboli. EXPO: EXPL PARA
intensive afraid plural Tagabili

54 TEXT: Nim ulof ni tey dê buten
this ulof here very many beginning

55 okóm là gotu tngónu du. EXPO: Sotu olo
but not all know-I it one only

tngónu yem gel nmò le ulóf dilak
know-I the always do they ulóf tongue

P S

tau matay.
person die

'Another thing they always make is ulof. If the Tagabili has an enemy this is one thing he really fears, the ulof. There are many ways to make ulof but I don't know them all. I only know one, the one they make from the tongue of a dead person.'

12 PROCEDURE$_{ex}$ 1: PROC PARA

56 SETTING: Abay se bè Teboli ke wen
because to Tagabili if there-is

57 matay dê kmò le du. ST$_1$: Wen se
die many do they it there-are

lebeng le, wen se lulun le ne wen
bury they there-are wrap they and there-

12.1 se tebel le te gunù. ALT ST: EXPL PARA
are also leave they in house

58 TEXT: Sok tau wen boluyen wen
when person there-is name there-is

12.11 se lenowig le ne lenungun le. EXPO:
shelter they and coffin they

PROC PARA

59 ST$_1$: Tau alì dê kembong
person intensive many big

nawa du lenungun le anì nauy
breath him coffin they so-that visit

60 kem dumun. ST$_2$: Ke nawan tahà
plural other-his if breath long

butengen nù ta yem lenungun lewu folò
night stay up the coffin two ten

61 syóm butengen. ALT ST: Ke hukol le
nine night if shorten they

olon hitu anì nauy kem tau
only seven so-that visit plural person

kembong nawa du.
big breath him

P S

'Because to the Tagabili, if someone dies, there are many things they do. There are some they bury, some they wrap and some they leave in the house. If it is a person with a big name some they put in a shelter and some they put in a coffin. They put the person that many loved in a coffin so that they can visit him. If they want to make it long, the body stays up in the house in the coffin for 29 days. If they make it short they only make it seven days so that those who loved him can visit him.'

13 PROCEDURE$_{ex}$ 2: PROC PARA

62

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ST$_1$: | Ke | sok | segeng | buteng | kebeng | mò | le |
| | when | | same | night | bury | make | they |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ken | bong | yem | kdaw | yó | mon | le | henken | le |
| food | big | the | day | that | say | they | feed | they |

| | | | | | |
|---|---|---|---|---|---|
| yem | tau | matay | abay se | sónen | kekenen. |
| the | person | die | because | last-his | eating-his |

63,64

| | | | | | | |
|---|---|---|---|---|---|---|
| ST$_2$: | Kifu | kebeng | le. | ST$_3$: | Lemwót | le |
| | night | bury | they | | leave | they |

| | | | | | | |
|---|---|---|---|---|---|---|
| hmung | kifu | kól | le | mwas | omin | le |
| along-with | night | arrive | they | dawn | then | they |

| | | |
|---|---|---|
| metem | yem | gunù. |
| burn | the | house |

'When it is the same day of the burial they have a big feast on that day they say they are feeding the dead person because this it his last time to eat. They bury him at night. They leave just after dark and arrive back at dawn and then they burn the house.'

POINT$_{ex}$ 3: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-4)

14 65

| | | | | | | |
|---|---|---|---|---|---|---|
| INTRODUCTION: | Nim | gunu | le | ma | nim | ulof |
| | the | place | they | get | this | ulof |

| | | | | | | |
|---|---|---|---|---|---|---|
| ni | koni | bè | tum | tau | matay | lenowig. |
| here | just-mentioned | at | the | person | die | shelter |

'The place that they get the ulof that I just mentioned is from the person they have put in a shelter.'

15 POINT$_{ex}$ 1: EXPL PARA

66

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| TEXT: | Ke | móyô | mò | ulof | yem | tau | tódô |
| | if | want | make | ulof | the | person | just |

P S

ningaten ke wen tau matay lenowig
wait-he if there-is person die shelter

okóm là hyuhen ke wen dumu tau
but not good-it if there-is other person

67 temngón du yem nmò yem tau yó. REAS:
know it the work the person that

68 Lii kun. TERM: Mayuk bè gunù yem
taboo it-is-said far from house the

gunu le gel lenowig tau abay se
place they always shelter person because

moo.
smell

'If a person wants to make ulof he just waits for a person who has died to be put in a shelter but it isn't good if there is any other person who knows what he is doing. It is said that it is taboo. The shelter where they put the dead person is always far from the house because it smells.'

16 POINT$_{ex}$ 2: PROC PARA

69 SETTING: Sok wen tau matay deng eted
when there-is person die past deliver

16.1 le bè lowigen nim kemdaw ni. ST$_1$: EXPL PARA
they to shelter this day here

70 TEXT: Kifu ni kedeng kógów yem tau
night this later going the person

71 ma ulof. EXPO: Yó nmoen tódô mógów
get ulof what does-he just go

edu yem kifu là miten dumu, là
there the night not take-he other not

72 tulónen du, là miten solok. EXPO: Tódô
tell-he it not take-he light just

mógów kifu ebè tum tau lenowig.
go night to the person shelter

16.2 ST$_2$: EXPL PARA

P S

73 TEXT: Sok kol ditu abay se tau
when arrive there because person

matay gel miwal dilaken lemwót nim
dead always hang-out tongue leave this

tau ne nékéten dilak tum tau matay.
person and bite-he tongue the person dead

74 EXPO: Là hyuhen ke kenlengen abay se
not good-it if cut-he bdcause

là mtuden.
not effective

16.3 $\text{ST}_3$: EXPL PARA

75 TEXT: Sok deng gwahen tum tukô dilaken
when already get-he the tip tongue

tódô nen ne hnù lem baken efet kol bè
just first put in mouth until arrive at

76 gunù. REAS: Là hyuhen ke kulóngen kô
house not good-it if carry-he maybe

nwa busaw.
get demon

77 TERM: Ni se ulof alì mtud gel
this also ulof intensive effective always

nmò kem Teboli.
do plural Tagabili

'When a person dies they take him to his shelter on this day. That night is the time the person goes to get the ulof. What he does he just goes there that night not taking any companion, he doesn't tell anyone, he doesn't take a light. He just goes at night to the person in the shelter. When he arrives there, because a dead person's tongue always hangs out, this person just bites the tongue of the dead person. It's not good if he cuts it off because it won't be effective. After he has got the tip of the tongue he just first keeps it in his mouth until he arrives at his house. It isn't good if he carries it in his hand, a spirit might get it. This is the ulof that is really effective that the Tagabili always make.'

P S
17 POINT$_{ex}$ 3: PROC PARA

78 ST$_1$: Nim mu nim ni sok wen hohon
the purpose this when there-is enemy

le mógów le ebè gunù yem hohon le kifu.
they go they to house the enemy their night

79 ST$_2$: Sok neél le tum ulof sohul
when make-water they the ulof sprinkle

17.1 le ete gunù yem élen. ST$_3$: EXPL PARA
they at house the water

80 TEXT: Tódô gotu tungô kem tau lem
just all sleep plural person in

81 gunù. EXPO: Kihu gunun myón sotu
house wherever place sit one

tau lem gunù yó tódô tungô kem
person in house that just sleep plural

tau lem gunù.
person in house

17.2 ST$_4$: PROC PARA

82 ST$_1$: Omin le motun kem tau
then they ascend plural person

mengayaw yó newa le
go-at-night-to-do-harm that take they

83 kihu nóyô le. ALT ST: Ke alì
whatever want they if intensive

le lembut hmatay le.
they angry kill they

'The purpose of the ulof is when they have an enemy they go to the enemy's house when it is night. When they have made water from the ulof they sprinkle the water on the house. All the people in the house just go to sleep. No matter where a person is sitting in that house, all the people just fall asleep. Then those people going at night to do evil just go up into the house and take whatever they want. If they are really angry they kill.'

18 POINT$_{ex}$ 4: EXPL PARA

P S

84 TEXT: Fakay stulón le bè yem tau tungô.
able talk they to the person sleep

85 EXPO: Ke wen mebel le mon le mò
if there-is look-for they say they to

86 yem tau tungô, "Nù kimuhem." EXPO:
the person sleep where property-your

Tódô mudél igoen tungô ne tulónen gunan
just talk while-he sleep and tell-he place-it

nù kimuhen okóm là kô tngónen
stay property-his but not intensive know-he

87 du yem kudélen yó. TERM: Yó se
it the words-his that that emphasis

botong ktud yem ulof.
extent effective the ulof

'One can talk to the person sleeping. If they are looking for something they say to the sleeping person, "Where is your property." He just talks while he is sleeping and tells where his property is but he doesn't know what he is saying. That is the extent of the effectiveness of the ulof.'

19 POINT$_{ex}$ 4: COOR EXPL PARA

19.1 SEC 1: EXPL PARA

88 TEXT: Gulaan yem gida là mneken kebenwu
before the war not peaceful life

89 Teboli. EXPO: Tendo wen sfatay baluen
Tagabili always there-is fight even

90 ke tek udì buten. EXPO: Mengayaw
if just little beginning-it go-to-do-harm

91,92 le kifu. EXPO: Kemfô le ngà. EXPO:
they night capture they child

Boho kul alì sfatay.
bow their intensive fight

19.2 SEC 2: HORT PARA

93 PRELIM: Kem dumu Teboli kmoen ni tolo
plural other Tagabili now this still

P S

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 94 | le | tendo | sfatay. | EXHOR: | Ke | là | deng | tngón |
| | they | always | fight | | if | not | past | know |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 95 | le | kóm | béi | mógów | ebélê | le. | WARN: |
| | they | you | don't-you | go | to | them | |

| | | | |
|---|---|---|---|
| | Kenleng | le | liholem. |
| | cut-off | they | neck-your |

19.3 SEC 3: ANTI EXPL PARA

19.31 SEC: EXPL PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 96 | TEXT: | Tehe yu ekni | balù | tau | gel | senswa |
| | | before | even | person | always | trade |

| | | | | | |
|---|---|---|---|---|---|
| 97 | kem | Teboli. | EXPO: | Téméu, | tey |
| | plural | Tagabili | | grandfather-my | intensive |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | dê | tau | benlihen | ne | dê | se | deng | blayen. |
| | many | person | buy-he | and | many | also | past | sell-he |

19.32 SEC: EXPL PARA

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 98 | TEXT: | Okóm | ni | kmoen | ni | là | bud | nmò | le |
| | | but | these | days | | not | again | do | they |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 99 | du. | EXPO: | Yó | kem | sidek | deng | tehe | gel |
| | it | | that | plural | bad | past | before | always |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | nmò | le | lumun | monok | semswa | tau, | mulof |
| | do | they | like | murder | trade | person | make-ulof |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | kemfô | ngà, | kemfô | kimu, | là | bud | nmò |
| | capture | child | capture | property | not | again | do |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 100 | le | du | abay | se | wen | udin. | EXPO: | Laen |
| | they | it | because | | there-is | law | | not |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | hol | bud | monok | bè | Teboli | kmoen | ni. |
| | intensive | again | murder | at | Tagabili | these | days |

'Before the war (World War II) the life of the Tagabili was not peaceful. There was always someone fighting even over little matters. They would go out at night for evil purposes. They would capture children. They used bows and arrows mostly in their fights. Other Tagabili these days still are always fighting. If they don't already know you don't go among them. They will cut off your head. A long time ago the Tagabili would even trade people. My grandfather, how many people he bought and he sold

P S

plenty too. But they don't do that anymore these days. The bad things they used to always do like murder, trading people, making ulof, capturing children, capturing property, they don't do any more because of the law. There isn't much murder among the Tagabili these days.'

20 POINT$_{ex}$ 5: COOR EXPL PARA

20.1 SEC 1: EXPL PARA

| 101 | TEXT: | Bè | kdéen | tau | ngunte | kà | Teboli |
|---|---|---|---|---|---|---|---|
| | | of | all | person | don't-know-if | | Tagabili |

| 102 | alì | hulung | hmódó. | RES: | Kihu |
|---|---|---|---|---|---|
| | intensive | know-how | show-hospitality | | whoever |

| | tau | mógów | ebè | kem | Teboli | laen | dù |
|---|---|---|---|---|---|---|---|
| | person | go | among | plural | Tagabili | not | any |

| 103 | kenunu | nawam. | EXPO: | Hotu | le | nawa | le | kóm. |
|---|---|---|---|---|---|---|---|---|
| | worry | breath | | all | they | breath | their | you |

| 104 | EXPO: | Ke | laen | hol | ken | gebek | le | là |
|---|---|---|---|---|---|---|---|---|
| | | if | not | intensive | food | able | they | not |

| | mken | ngà | le | duhen | kul | knù | olo | le |
|---|---|---|---|---|---|---|---|---|
| | feed | child | their | or | their | self | only | they |

| 105 | mefluda | kken | tau | mauy. | EXPO: | Kihu | gunum |
|---|---|---|---|---|---|---|---|
| | plenty | food | person | visit | | wherever | place |

| | sut | bè | Teboli | kesoki | kyu | tau | hotu | le |
|---|---|---|---|---|---|---|---|---|
| | arrive | at | Tagabili | if-you | good | person | all | they |

| | béléem | són | kenobong | le, | tenétê | le | són |
|---|---|---|---|---|---|---|---|
| | to-you | last | bit-of-rice | their | roast | they | last |

| 106 | mlon. | EXPO: | Balù | hilu | butengen | bè | Teboli |
|---|---|---|---|---|---|---|---|
| | hen | | even | how-many | nights | with | Tagabili |

| 107 | là | tmakas | le | kóm. | EXPO: | Alì | le | móyô |
|---|---|---|---|---|---|---|---|---|
| | not | tire | they | you | | intensive | they | want |

| 108 | ke | wen | tau | nù | bélê | le. | TERM: | Yó |
|---|---|---|---|---|---|---|---|---|
| | if | there-is | person | stay | with | them | | that |

| | sotu | but | gunu | le | élél | bè | Teboli | abay se |
|---|---|---|---|---|---|---|---|---|
| | one | beginning | place | they | lack | at | Tagabili | because |

| | hotu | le | nawa | le | bè | tau | baling |
|---|---|---|---|---|---|---|---|
| | give-all | they | breath | their | to | person | extent |

P S
klifót le kul knù.
forget they themselves

20.2 SEC 2: EXPL PARA

20.21 TEXT: PROC PARA

109 $\text{ST}_1$: Bè Teboli ke bemlihi, ke tek udì
to Tagabili if buy-you if just little

110 tódô blay le kóm. ALT ST: Ke bong hebli
just give they you if big cause-buy

le kóm.
they you

111 EXPO: Ke yó nógówem ne e mni lewu lata
if that going-your to ask-for two can

efet sotu sakù tódô blay le kóm.
until one sack just give they you

112 TERM: Tilówi, mógów ebè kem Teboli, hnénégem
try-you go to plural Tagabili see-you

ke kéng ni.
if lie this

'Of all people I don't know if maybe the Tagabili are the ones who really know how to show hospitality. Whoever goes among the Tagabili doesn't have to worry. They'll completely give themselves to you. If there isn't much food their children are able to go without eating or they themselves just as long as the visitor has plenty. Wherever you go among the Tagabili if you are a good person they will give you their last bit of rice, they'll roast their last hen. No matter how many days you stay with the Tagabili they won't get tired of you. They like it when people stay with them. That is one of the reasons the Tagabili lack because they give everything they have to people to the extent that they forget themselves. To the Tagabili if you want to buy, if it is just a little they will just give it to you. If it is a lot they will have you buy it. If your purpose for going is to ask for two (five gallon) cans up to one sack (of rice) they will just give it to you. Try it, go among the Tagabili, see if this is a lie.'

21 $\text{POINT}_{ex}$ 6: COOR EXPL PARA

P S
21.1 SEC 1: EXPL PARA

113 TEXT: Wen se datù bè Teboli gunu le
there-are also chief at Tagabili place they

114 mogot kem tau. RES: Là deng hol tngón
hold plural person not past intensive know

le du udin kem Teboli abay se wen datù
they it law plural Tagabili because there-is chief

gunù gseng.
place block-off

21.2 SEC 2: EXPL PARA

115 TEXT: Laen dù datù bè Teboli ke tek sotu
not any chief at Tagabili if only one

116 yehenen. EXPO: Wen datù na sfolò dun
wife-his there-are chief ten or

117 mukas yehen. TERM: Okóm là se kdê le du
more wife but not also all they it

lumun yó.
like that

'There are also chiefs among the Tagabili that the people are under. The Tagabili don't know much about the law because the chiefs are in the way. There are no chiefs among the Tagabili who have only one wife. Some chiefs have ten or more wives. But they are not all like that.'

POINT$_{ex}$ 7: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-3)

22 118 INTRODUCTION: Syehen hanà ngà wen bè
marriage still child there-are at

23 Teboli. POINT$_{ex}$ 1: EXPL PARA
Tagabili

119 TEXT: Là mbuten bè kem ngà syehen,
not start-it with plural child marriage

120 són tuha. EXPO: Kesok kóyô tuha baluen ke
only old when desire old even if

bê yem ngà yó tódô hendeng le.
reject the child that just finish they

P S
23.1 EXPO: ANTI EXPL PARA

121 SEC: Là tenngel le du bè ketiloben libun
not look they it at looks girl

23.11 duhen logi. $\overline{\text{SEC}}$: EXPL PARA
or boy

122 TEXT: Són tenngel le béléen bè
only look they at-him at

kegeden ne bè kehyu nawan,
industriousness and at good breath

masa ne kenbong nawan tuónen.
generosity and big breath in-laws

23.111 RES: EXPL PARA

123 TEXT: Tau leged bè Teboli
person industrious to Tagabili

anien ke là fengen mógów miwol libun
even if not just go desiring girl

124 tódô wen mton du. EXPO: Libun
just there-is see him girl

tilob tódô sut béléem soki hyu
pretty just arrive to-you if-you good

kmoem abay se yó nóyô kem tuha
work because that want plural old

logi mò gunun gléd nawa le.
boy make place lean breath their

'There are child marriages among the Tagabili. Marriage doesn't start with the children, it starts with the parents. When the parents want it, even if the child rejects it, they just go ahead with it. They don't look at the looks of the girl or the boy. They just look at his industriousness and at good character, generosity and if he loves his in-laws. An industrious person among the Tagabili, even if he doesn't go around looking for a girl one will just find him. A pretty girl will just come to you if you are good because that is what the parents want, a boy they can depend on to take care of them.'

24 $\underline{\text{POINT}}_{ex}$ 2: ANTI EXPL PARA

P S
24.1 SEC: EXPL PARA

125 TEXT: Sundu adat bè Teboli ke stulón bè
not custom to Tagabili that talk to

126 libun yem logi ke siwol le. WARN:
girl the boy if like-each-other they

Ke yó nmoen tau hensalà le.
if that do-he person cause-sin they

127 SEC: Ke móyô myehen sawang logi tódô tulónen ke
if want marry young man just tell-he to

maen anì du mit stulón bè tum tuha
father-his so-that he bring talk to the old

tum ngà libun.
the child girl

'It is not the Tagabili custom for a boy and girl to talk to each other if they like each other. If that is what a person does they will punish them. If a young man wants to marry he just tells his father so that he will talk with the parents of the young girl.

25 POINT$_{ex}$ 3: EXPL PARA

128 PRELIM: Tey le móyô slai se
intensive they want make-engagements also

129 kem Teboli. TEXT: Ke bong muhen logi là
plural Tagabili if big purpose boy not

holen bong kimu blayen okóm se ke
intensive big property give-he but emphasis if

wen genbeken tódô du hebong kimu
there-is ability-his just he big property

blayen mò gunun hton du kun gbek.
give-he make place-he cause-see his ability

130 TERM: Okóm yó kóyô yó kem tuha ke tódô
but that desire that plural old that just

nù bélê le yem logi efet katay le anì
stay with them the boy until death their so-that

wen tmóbóng kul.
there-is help them

P S

'The Tagabili really like to make engagements. If the boy is valuable he doesn't give a lot of property but if he is able he just gives a lot to show what he can do. But what the parents want is that the boy just stay with them until they die so that there will be someone to help them.

26 POINT$_{ex}$ 8: EXPL PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 131 TEXT: | Dê | se | kul | suk | sfatay | kem | Teboli |
| | many | also | their | weapons | fight | plural | Tagabili |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 132 | lumun | sudeng. | EXPO: | Wen | se | benli | le | bè |
| | like | knife | | there-are | also | buy | they | from |

| | | | | | |
|---|---|---|---|---|---|
| Newen, | wen | se | tódô | kul | lenbù nmò. |
| Moslem | there-is | also | just | their | make-up-themselves |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 133 EXPO: | Léwét | sotu | kay | hanak | sok | wen | gunum |
| | Lewet | one | kind | arrow | when | there-is | place-you |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 134 | gemtì | du | anien | ke | olon | meglé | sana | katayen. | EXPO: |
| | shoot | it | even | if | only | scratch | already | die-it | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Boho | alì | nwit | le | sok | wen | hohon | le |
| bow | intensive | take | they | when | there-is | enemy | their |

| | | |
|---|---|---|
| ne | dê | dumu. |
| and | many | other |

'The Tagabili have many kinds of weapons for fighting like knives. Some they buy from the Moslems, some they just make themselves. Lewet is one kind of arrow when you shoot something with it, even if it only scratches it, it will die. They use the bow and arrow a lot on their enemies and there are many other (weapons).'

POINT$_{ex}$ 9: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-4)

| | | | | | |
|---|---|---|---|---|---|
| 27 135 | INTRODUCTION: | Wen | tau | demwata | senéen |
| | | there-are | person | spirit | also |

| | | | | | |
|---|---|---|---|---|---|
| 28 | sotu | kengel | nawa | le. | POINT$_{ex}$ 1: EXPL PARA |
| | one | lean | breath | their | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 136 TEXT: | Nim | tau | demwata | gel | tulónen | yem |
| | this | person | spirit | always | tell-he | the |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 137 | angat | sut | ke | hyu | dun | là. | RES: Ke | sidek |
| | future | arrive | if | good | or | not | if | bad |

P S

| | | | | | | |
|---|---|---|---|---|---|---|
| angat | sut | gel | le | hkodu | béléen | yó |
| future | arrive | always | they | ask-pity | from-him | that |

| | | | |
|---|---|---|---|
| kem | tau | anì | henyuhen. |
| plural | person | so-that | make-good-he |

'There are medicine men also that they (Tagabili) depend on. This medicine man always tells the future whether it will be good or not. If the future is bad they always ask mercy from him so that he will make it good.'

29 POINT$_{ex}$ 2: EXPL PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 138 | TEXT: | Nim | tau | demwata | ni | gel | wen |
| | | this | person | spirit | here | always | there-is |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 139 | sut | béléen | kifu. | EXPO: | Lumun | tô | tau | okóm |
| | arrive | to-him | night | | like | | person | but |

| | | | | |
|---|---|---|---|---|
| 29.1 | udél | le | muhul. | EXPO: PROC PARA |
| | word | their | whistle | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 140 | ST$_1$: | Sok | deng | tungô | yem | tau | demwata |
| | | when | already | asleep | the | person | spirit |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 141 | yó | gel | ksut | le. | ST$_2$: | Kihu | tau |
| | that | always | arrival | their | | whoever | person |

| | | | | | | |
|---|---|---|---|---|---|---|
| lem | gunù | stulón | kul | sok | le | sut. |
| in | house | talk | them | when | they | arrive |

'There is always one who comes to this medicine man at night. They are something like people but their speech is a whistle. Their arrival is after the medicine man has gone to sleep. Whoever is in the house can talk with them after they arrive.'

30 POINT$_{ex}$ 3: EXPL PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 142 | TEXT: | Sok | wen | tau | gemnóm | des |
| | | when | there-is | person | experience | sickness |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 143 | gel | nwit | le | ebè | nim | tau | ni. | PARENS: |
| | always | take | they | to | this | person | here | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Sok | gemnóm | des | yem | tau | yó | gel |
| when | experience | sickness | | person | that | always |

| | | | | | |
|---|---|---|---|---|---|
| kmoen | kun | là | nuen | béléen | lóyófen, |
| make | they-say | not | stay-it | with-him | spirit-his |

| | | | | | | |
|---|---|---|---|---|---|---|
| nù | bè | tu | kem | dumuhen | deng | gna | matay, |
| stay | at | that | plural | other-his | past | first | die |

P S
144 nù bè mugul ngali le ditu. EXPO: Son
stay at hades hold-back they there only

ni kem ngà gel mógów ebè nim tau
this plural child always go to this person

demwata ni gembek ne e mangay du.
spirit this able to fetch him

'When someone gets sick they always take them to this person here. When a person is sick, what they say happens, is that his spirit has left him, it is with his companions who have already died, it is in hades, they are holding it back there. Only the children are able to go to the medicine man to fetch him.'

31 POINT$_{ex}$ 4: EXPL PARA

145 PRELIM: Sok busaw desen yem tau gel
when demon sickness-his the person always

146 hnatay le yem busaw. TEXT: Dê duléku deng
kill they the demon many time-I past

147 mton du hmatay busaw. EXPO: Là tonu du yó
see it kill demon not see-I it that

dum busaw olow mungol ngawóyen ne tonu litô
it demon just-I hear moan-his and see-I blood

bè bak suk yem tau demwata ne wek senéen.
on blade knife the person spirit and hair also

148 TERM: Là hol tngónu du hol kmoen yó.
not really know-I it really do-it that

'When the sickness is caused by a demon they always kill the demon. I have seen a demon killed many times. I didn't see the demon but I heard his moans and I saw blood on the blade of the medicine man's knife and hair also. I don't really understand about that.'

32 CONCLUSION: EXPL PARA

149 PRELIM: Lewu folò limu ke tlu folò libu kwen
two ten five or three ten thousand many

150 le kem Teboli. TEXT: Nim kem tau ni
they plural Tagabili this plural person here

P S

tolo tey wen bélê le là dengen temngón.
still many there-is of them not past know

151 RES: Ni se hol henkodu me ke wen
this emphasis intensive ask-pity we if there-is

gendeng knagien hyu ke wen mógów ebè kem
finish study good if there-is go to plural

32.1 Teboli. REAS: EXPL PARA
Tagabili

152 TEXT: Laen du knikoem bè Teboli.
not it fear-your at Tagabili

153 EXPO: Ke nui lem blóng le gbek le tódô
if stay-you among them able they just

gmastu kóm bè kihu ken ken le.
take-care you with whatever food eat they

154 TERM: Ke hol tulónu kul kmò kem Teboli
if really tell-I their way plural Tagabili

laen dù sónen.
not any end-it

'There are twenty-five to thirty thousand Tagabili. There are still plenty of these people who have had no education. Here we ask mercy if there is someone who has finished his education it would be good if he would go to the Tagabili. You have nothing to fear among the Tagabili. If you live among them they can feed you with whatever food they have. If I told everything about the Tagabili there would be no end.'

POST POINT$_{ex}$: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT$_{ex}$ 1-3)

33 INTRODUCTION: EXPL PARA

155 PRELIM: Wen udì duen.
there-is little left

156 TEXT: Tlu benwu gunun e mógów kesok wen
three places place go when there-is

tau matay bè Teboli.
person die of Tagabili

'There is a little bit left. There are three places the Tagabili go when they die.'

P S
34 POINT$_{ex}$ 1: EXPL PARA

157 PRELIM: Tau tódô matay hkawang bè des
person just die naturally from sick

158 mulék ebè mugul. TEXT: Sidek kmò le kem
return to hades bad way their plural

159 tau bè mugul. EXPO: Ke lomihi kol ditu
person at hades if new-you arrive there

tey hyu kmò le kóm, nekay le u bigu,
very good way their you carry they you lots-of-

okóm sok deng legen baling knihu
food but when past long-time become not-feed

le uu.
they you

34.1 RES: EXPL PARA

160 TEXT: Yó gunun alì sidek kegnóm
that place-it intensive bad feeling

le du sok wen ngà matay abay se
they it when there-is child die because

sidek kmò le du sok kol bè mugul.
bad way their him when arrive at hades

161 EXPO: Wen se libun matay ngaen
there-are also women die child-her

gel tô hnatayen kun knù monen,
always would-fain kill-she her body say-she

"Balù sidek kmò le kum ke lewu me."
even-if bad way they us if two us

'A person who just dies a natural death from sickness goes to Mugul (hades). The people in hades are bad (have bad ways). When you first get there they treat you well, they feed you a lot of food but after a long time they don't feed you. That is why they feel so badly when a child dies because they treat them badly at Hades. There are women whose children die who want to kill themselves, she says, "Even if they treat us badly as long as there are two of us."'

35 POINT$_{ex}$ 2: COOR EXPL PARA

P S
35.1 SEC 1: EXPL PARA

162 TEXT: Sotu gunun e mógów tau matay
another place go person die

kesok bnonok desen yem tau bè Kayung
when murdered sickness the person to Kayung

163 gun e mulék. EXPO: Tau tninggal senéen.
place return person shot also

164 EXPO: Benwu kdê tonem hlò hulô.
country all see-you completely red

165 TERM: Sok wen léwés mon le aut
when there-is rainbow say they step

tau bnonok abay se ta gunun nù tum
person murdered because up place-it stay the

Kayung.
Kayung

35.2 SEC 2: EXPL PARA

166 TEXT: Tey hyu kmò le kóm ditu.
very good way they you there

167 EXPO: Soki kol ditu hnódó le u.
when-you arrive there welcome they you

35.21 kmintang le, medek le dól. TERM: EXPL PARA
play-gong they pound they pestle

168 TEXT: Kesok mluk ta mon le wen
when sound above say they there-is

169 tau bnonok. EXPO: Sok kmulón nbol
person murdered when rain spread

lobun mélél mon le ilô laan ti tau
cloud yellow say they sign under feet person

bnonok, honéen ke wen léwés.
murdered especially if there-is rainbow

'Another place people go after they die when he has been murdered, the person goes to Kayung. A person shot by a gun will also go there. It is a place where everything you see is red. When there is a rainbow they say it is the steps for a person who has been murdered because Kayung is up above. They treat you very well there. When you arrive there

P S

they welcome you, they play the gongs, they pound rice. When there is a rumble from above they say that a person has been murdered. When it rains and the clouds are yellow they say it is the sign under the feet of a murdered person, especially if there is a rainbow.'

36 POINT$_{ex}$ 3: EXPL PARA

170 TEXT: Sotu gunun e mulék tau matay bè
another place return person die to

171 Bulul Kmowing. EXPO: Sok mówól lihol desen
Mt. Swinging when hang neck sickness

yem tau lumun bè libun gel le mówól
the person like to girl always they hang

lihol sok wen alì gfà le tu
neck when there-is intensive trouble their that

se gunu le emulék bè Bulul Kmowing.
place they return to Mt. Swinging

'Another place people go to when they die is to the Swinging Mountain. When a person dies from hanging himself, like women who hang themselves when they get in trouble, that is the place they go to, the Swinging Mountain.

## HORTATORY DISCOURSE
Advice on Land
Tagabili

(= INTRODUCTION, POINTS 1-10, CONCLUSION)

INTRODUCTION: EXPOSITORY DISCOURSE (= INTRODUCTION, POINT 1, CONCLUSION)

1 INTRODUCTION: ANTI EXPL PARA

1 PRELIM: Dô sengan fedyan kguta ye du
perhaps same week receive you it

1.1 nim sulat ukol nii. SEC: EXPL PARA
this letter short this

2 TEXT: Hendemu, hyu kuy, gel ye stifun.
think-I good you always you gather

P S

3 EXPO: Gel ye stulón ne sensatul
always you talk-together and plan-ideas

ye ke wen hendem ye.
you if there-is think you

4 SEC:CondS Okóm dou dini tek sotu hemdem du ke
but me here only one think it if

wen hendem angat nmò bè mò któtóng kem
there-is think future do about how help plural

dumu kuy Teboli.
companion our Tagabili

'You will probably receive this letter on Market day (idiom for fedyan). I think, it's easy for you, you always get together. You always talk and make your ideas together if there is something you are thinking about. But as for me here, there is only one of me to think about it if there is something that we will do to help our fellow Tagabili.'

2 POINT 1: EXPL PARA

5 TEXT: Klawiw mulék gu dyó deng tódô
every-time return from there past just

6 hnok lem lówów botong atul. RES: Wen
filled in body-my extent idea there-is

se kifuw meyolo, wen se gunuw là
also night-I insomnia there-is place-I not

7 gemtngón mnagì. REAS: Là mkó nawaw
know study not remove breath-my

du yem tey labat deng nmò Rivera.
it the fence past make Rivera

'Every time I return from there my body is completely full of ideas. Some nights I can't sleep, sometimes I'm not able to study. I can't get that fence Rivera has made out of my mind.'

3 CONCLUSION: EXPL PARA

8 TEXT: Okóm senged snéen, omin he ke nue
but same also never-mind if stay-I

9 dyó bélê ye. REAS: Tngón ye se kuy yem hyu
there with you know you also you the good

P S

bè kem dumu tekuy ne gel natul ye
for plural companion our and always idea you

snéen kuy.
also you

'But it is just the same, never mind if I'm not there with you. You know what is good for our fellow Tagabili and you also make plans.'

4 POINT 1: HORT PARA

10 PRELIM: Ngunte kà són du mi lewu me Alun tngón
don't-know if only it we two us Alun know

11 Rivera mngali yem tonok lem bulu. EXHOR: Olo
Rivera hold-back the land in mountain only

12 hilu he gel lówó tau? REINF: Mò kmò ke
how-many yet body person what about

May, Kasi, Fludi, Gadu, Mà Dyim, Mà Bina,
May Kasi Fludi Gadu Father of Jim Father of Bina

4.1 Mà Fila, ne Mà Fahung? REINF: HORT PARA
Father of Fila and Father of Fahung

13 EXHOR: Ke gel ye mius bè gunù Rivera dun
if always you pass at house Rivera or

wen dumu gunu ye gel mton du, deng
there-is other place you always see him past

tulón ye du kô, "Là hlus me du kem
tell you him question not let-go we it plural

14 Afus?" REAS: Kewóten bè yó bè Afus kól
Afus begin-it there at Afus arrive

Datal Teblow tekuy mkem du bè yó kem dumu
Datal Teblow we hold it for those companion

15 tekuy laen tngónen. REINF: Sensotu tekuy
ours not-it know-it make-one we

16 nawa tekuy fen mngali du. REINF:
breath our be-the-ones hold-back it

Béen wen bélê tekuy temsu edyó.
not-it there-is among us run-off there

P S

'I don't know if maybe Rivera thinks it is only Alun and I that are holding back the land in the mountains. But just how many people are there anyway? What about May, Kasi, Fludi, Gadu, Father of Jim, Father of Bina, Father of Fila, and Father of Fahung? When you go by Rivera's house or if you see him any other place do you always tell him "We're not letting go of Afus"? From Afus to Datal Teblow we are the ones to hold it for our uneducated companions. Let's be of one spirit to hold on to this land. Let's not have any of us shirk responsibility.'

5 POINT 2: ANTI HORT PARA

5.1 SEC: HORT PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 17 | EXHOR: | Deng | hilu | gel | tekuy | tendo | mógów |
| | | past | how-many | always | us | always | go |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 18 | ebè | Dadiangas? | REAS: | Deng | bong | wen | ne |
| | to | Dadiangas | | past | big | there-is | now |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| filak | gamà | tekuy, | lelen | là | tekuy | du | he | fun |
| money | waste | we | besides | not | we | it | yet | owner |

| | |
|---|---|
| gastu | tekuy. |
| expense | ours |

5.2 SEC: HORT PARA

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 19 | EXHOR: | Tódô | nangat | tekuy | ke | wen | tóbóng | dun |
| | | just | wait | we | if | there-is | help | or |

| | | | | | |
|---|---|---|---|---|---|
| là | syan | hol | tekuy | hekgis | dini. |
| not | as-long-as | intensive | we | make-strong | here |

| | | | | | | |
|---|---|---|---|---|---|---|
| 20 | WARN: | Ke | nawan | wen | tóbóng | mima |
| | | if | breath-it | there-is | help | long-time |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 21 | he | ksuten. | REINF: | Gbek | tekuy | snéen | ke | hol |
| | yet | arrive-it | | able | we | also | if | intensive |

| | | | | | |
|---|---|---|---|---|---|
| tekuy | hgel | igoen | wen | Dwata | malak |
| we | make-hard | besides | there-is | God | lead |

| | | | | | |
|---|---|---|---|---|---|
| 22 | tekuy. | TERM: | Sotun | wen | kwalis | tekuy |
| | us | | another | there-is | authority | ours |

| | | | |
|---|---|---|---|
| mngali | du | kut | benwu. |
| hold-back | it | our | land |

P S

'How many of us are always going to Dadiangas? We have already wasted plenty of money besides we didn't even foot the bill. We can wait for help or not just as long as we stand firm here. If we depend on help, it is a long time in coming. We can do it also if we stand firm, besides there is a God to lead us. Another thing we have a right to hang on to our own land.'

6 POINT 3: EXPL PARA

23 TEXT: Ke gwa tekuy Afus là kô són du mi Alun
if get we Afus not just only it we Alun

24, 25 funen. EXPO: Kdéen funen yó. REAS: Són sem yó
owner all own that only that

6.1 ngóm moni bè datal. RES: HORT PARA
material near to plain

26 EXHOR: Yó gunum mon kihu bélê tekuy
that place-it say whoever of us

mlan bè yó bè Rivera bê tekuy mkél ke Mà
go there at Rivera don't we be-like Father

27 Bong Peter, fen hnayahen kun knù. REINF:
big Peter the-one tomorrow his body

Hol ntud ye kut yem deng kestulón
intensive effective you the past talking

me Rivera ne yem deng sulatu ebéléen anì
our Rivera and the past letter-my to-him so-that

28 tngónen yu snéen gotu dou kwen. RES: Mon
know-he you also all my family say

29 ye mò du, "Béem henfu labatem." TERM:
you to him don't-you finish fence-your

Kun dé ke wen hengnóm le des bélê
never mind if there-is feel they pain of

tekuy mò gunù tekuy lemwót mdà du.
us make place we begin stand it

'If we get Afus it isn't only Alun and I that are the owners. We will all be the owners. That's the only house building material that is near the plain. That's why I say that no matter who goes by Rivera's place, let's not be like Peter, he wanted to save himself.

P S

Make what I have said and what I have written to Rivera effective so that he will know that you are all behind me. Tell him not to finish his fence. Never mind if one of us experiences pain, let it make the place we begin to take our stand.'

7 POINT 4: HORT PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 30 EXHOR: | Sotu | bê | ye | tagad | nmò, | béen | wen |
| | another | don't | you | | do | not-it | there-is |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 31 | boyu | ye | bè | ógóf | le. | REINF: | Tagad |
| | what-you-call-it | you | to | animal | their | | wait |

| | | |
|---|---|---|
| he | yó | du. |
| yet | that | it |

'One thing you shouldn't do yet, don't harm their animals. Don't do that yet.'

8 POINT 5: HORT PARA

| | | | | | |
|---|---|---|---|---|---|
| 32 EXHOR: | Hol | héles | tekuy | nawa | tekuy |
| | intensive | cause-jealous | we | breath | our |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| abay se | balù | bè | kem | kut | dumu | sana | gel |
| because | even | of | plural | our | companion | | always |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| kwen | mon | du, | "Kut | he | kem | ngà | yó | du. |
| there-is | say | it | ours | yet | plural | children | that | it |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 33 REINF: | Sundu | ke | gunù | tekuy | hegmón | okóm | ndà | tekuy |
| | not | if | place | we | proud | but | stand | we |

| | |
|---|---|
| yem | ktahun. |
| the | truth-it |

'Let's struggle to be successful because even among our companions there are those who say, "Those are our boys". It's not to make us proud but let's stand on the truth of it.'

9 POINT 6: EXPL PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 34 TEXT: | Sotu | olo | hetngónu | kuy, | kem | dumuw |
| | one | only | cause-know-I | you | plural | companion |

| | | | | | | |
|---|---|---|---|---|---|---|
| setwoli, | baluen | ke | deng | knagiu | là | kendel |
| brothers | even | if | finish | study-my | not | immediately |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| getngónu | du | tmolok | ke | là | dengen | menek | yem |
| know-I | it | teach | if | not | past | peaceful | the |

P S

35 kebenwu kem dumu tekuy. EXPO: Mom hyu
country plural companion ours rather good

nawaw matay olo ke gewà ebélê tekuy safì Rivera.
breath-my die only if free from us cows Rivera

'One thing I want you to know, my brothers, even if my schooling is finished I won't be able to immediately teach if our companions (fellow Tagabili) are not at rest. I would just as soon die if only we can get rid of those cows of Rivera's.'

10 POINT 7: EXPL PARA

36 TEXT: Wen dumu hendemu bè ni okóm là
there-is other think-I here but not

kendel tulónu du kuy wen lenos kô
immediately tell-I it you there-is wind might

37 nwiten, wen lifet kô tmulón. EXPO: Ni
take-it there-is gnats might tell this

se mò inaben kihu ke ou tenbogò le
make ray-of-light no-matter if me hurt they

dun ou wen tenbogoen bélê le.
or me there-is hurt-it to them

'There is something else I am thinking but I'll not tell you yet, there is the wind it might take it, there are gnats they might tell. This is to make a ray of light, it doesn't matter if I am the one they hurt or if I hurt them.'

11 POINT 8: HORT PARA

38 EXHOR: Hol tulón ye ke Rivera yem smintu
intensive tell you to Rivera the monument

39 tonoken yem bè wen loyufen. REAS:
land-his the at there-is Loyuf (a kind of tree)

Déke là bud dilóen du lemwót bè yem kesbien.
maybe not again recognize it come from the greed-his

'Tell Rivera about the cement marking post, the one by the loyuf trees. Maybe he doesn't recognize it any more as a result of his greed.'

12 POINT 9: HORT PARA

P S

40 EXHOR: Ke wen labat nmò le bè Afus genbà
if there-is fence make they at Afus break

41 ye. REINF: Ke likô ye mon ye, "Dók Selanting."
you if afraid you say you command Selanting

'If they make a fence at Afus break it down. If you are afraid say, "Selanting has commanded it."'

POINT 10: HORTATORY DISCOURSE (= POINT 1-3)

13 POINT 1: COOR HORT PARA

13.1 SEC 1: HORT PARA

42 PRELIM: Wè Alun, uu henged snaligu bè yó
friend Alun you same trust-I there

43 bè Afus. EXHOR: Tulónem kem tau bè yó
at Afus tell-you plural person there

44 géhél le tmiba bè yó senlem Afus. REINF: Mò
hurry they clear there below Afus make

45 le kul gunù. REAS: Ke bude sut
they their house when again-I come

dyó là hole móyô hemgnóm du ke tolo
there not intensive want experience it if still

alì wen tau setnù lem gunù.
very there-is person live-together in house

13.2 SEC 2: HORT PARA

46 EXHOR: Mò le kul gunù, mò le kul
make they their house make they their

47 tniba ne mò le kul hulu. REINF: Bê
field and make they their plants don't

48 le alì sefni ken. REAS: Hilu gel
they intensive beg food how hard

sotu tau.
one person

'Friend Alun, you are the one I'm trusting (depending on) there at Afus. Tell the people to hurry and clear the land below Afus. Make their own houses. When I come again I won't like it if there are still more than one family in a house. They are to make their own houses, their own fields and own gardens. They shouldn't ask food off of each other it makes it too difficult for one person.'

P S

14 POINT 2: HORT PARA

49 EXHOR:

| | | | | | | |
|---|---|---|---|---|---|---|
| Okóm | sotu | hendemem, | ke | mudéli | bè | yem |
| but | one | think-you | if | speak-you | to | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tuha | tau, | béen | lumun | kesfakem | du | ngà | anì |
| old | person | don't | like | punish | it | child | so-that |

50

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| nimón | le | uu. | REINF: | Tenngelem | se | gunum | là |
| obey | they | you | | watch-you | | place-you | not |

| | | | |
|---|---|---|---|
| hednu | lóyóf | ke | dumum. |
| harm | spirit | of | companions-your |

'But one thing you should think of, if you speak to a person older than you, don't make it as if you were scolding a child so that they will obey you. Be careful that you don't hurt the feelings of your fellow men.'

15 POINT 3: COOR HORT PARA

15.1 SEC 1: SIM HORT PARA

51 EXHOR:

| | | | |
|---|---|---|---|
| Ke | wen | lanem, | htóbóngi |
| if | there-is | way-your | cause-help-you |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| tau | tniba | ye | yem | kling | bong | senlem | Afus. |
| person | clear | you | the | bamboo | big | below | Afus |

52 REINF:

| | | | | | |
|---|---|---|---|---|---|
| Ke | sut | Rivera | bê | ye | henkmón. |
| if | arrive | Rivera | don't | you | pay-attention |

15.2 SEC 2: SIM HORT PARA

53 EXHOR:

| | | | | |
|---|---|---|---|---|
| Htóbóngem | yem | tau | là | mahilen |
| cause-help-you | | person | not | easy-he |

54

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| mlóy. | REINF: | Ke | mò | sidek | bélê | ye, | feng | mò. |
| run | | if | do | bad | to | you | fight | back |

55 REINF:

| | |
|---|---|
| Boyu | ye. |
| what-you-call-it | you |

'If you can, have people help you clear off the big bamboo just below Afus. If Rivera comes don't pay any attention. Have people help you who don't run easily. If he harms you, fight back. Clobber him.'

16 CONCLUSION: EXPL PARA

56 TEXT:

| | | | | | |
|---|---|---|---|---|---|
| Kem | dumu | setwoli, | deng | dê | gulén |
| plural | companion | brother | past | many | go-over |

P S

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 57 | sfakul | nim | tulónu | kuy. | RES: | Lensónu | bè | ni |
| | proprieties | this | tell-I | you | | end-I | here | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 58 | ne | tulónu. | TERM: | Tódô | kuy | hendem | ke | wen |
| | now | tell-I | | just | your | thought | if | there-is |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| tngón | ye | hyu | du | nim | tulónu | nwa | ye, | ke | wen |
| know | you | good | it | this | tell-I | take | you | if | there-is |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| sidek | tebel | ye, | syan | olo | ye | semtengón | du |
| bad | leave | you | as-long-as | only | you | know | it |

| | |
|---|---|
| dou | hendem. |
| my | thinking |

'My brothers, I have already gone over the proprieties in many places in what I have told you. I'll make an end to what I am telling you now. You just be the ones to think about it if there is something good from what I have said, take it, if there is bad, leave it, just as long as you all know what I am thinking.'

## PROCEDURAL DISCOURSE
### Orders for Itch
### Mansaka

(= APERTURE, PROCEDURE 1-4)

P S

TITLE: Togkol sang Katul
orders for itch

1 APERTURE:SS Yani na pagindo, togkol sang katul.
this teaching orders for-the itch

1 PROCEDURE 1: PROC PARA

2 ST$_1$:CondS Sang tigmad aw katuran kaw,
in-beginning if/when itch you

3 pagsogbo nang madyaw. ST$_2$:SeqExS Bangoda yang lawas
bathe well rub the body

mo nang bato aw yang sabon, kayan byonakan mo
your with stone and the soap and-then wash you

4 yang paynaun mo na syosoot mo. ST$_3$:SS Dadyawa
the clothes your wear you do-well

saboni antak mangkamatay yang manga karori.
soap so-that will-die the plural mites

5 ST$_4$:SeqExS Katapos bonakan, buradun mo yaan,
finished washing dry-in-sun you them

kayan dyamag mo yang manga katul mo nang
and-then rub you the plural itches your with

6 boborong aw kariko nang lawas mo. ST$_5$:SeqSerS
medicine and all the body your

Ilimpudun damagun nang boborong yang lawas mo, aw
all-over rub with medicine the body your and

soot nang limpiyo na paynaun mo.
put-on the washed clothes your

'This teaching is the instruction for the itch. At first, if you have the itch, bathe very well. Rub your body with a stone and soap, then wash your clothes that you are wearing. Soap them very well so that the itch mites will die. After they are washed, dry them in the sun, then rub your itches with medicine and all of your body. Rub the medicine all over your body and put on the clothes that were washed.'

P S
2 PROCEDURE 2: PROC PARA

2.1 $ST_1$: EXPL PARA

7 TEXT:AntiS Pagkakisurum, dili da
when-tomorrow-has come no more

magasogbo, toyo omanun mo damagun limpudun yang
will-bathe but again you will-rub all-over the

8 lawas mo nang boborong. EXPO:SS Di dakman kaw
body your with medicine no more you

magsogbo.
will-bathe

9 $ST_2$:SS Aw pagkagabi la oman, omanun
when having-come-night already again again

damagun limpudun yang lawas mo, kay antak
will-rub all-over the body your because so-that

mangkamatay yang manga karori.
will-die the plural mites

'When tomorrow comes, don't bathe any more, but again rub the medicine all over your body. Don't bathe any more. When night comes, again rub all over your body so that the itch mites will die.'

3 PROCEDURE 3: PROC PARA

10 $ST_1$:SeqExS Pagkasangkallaw magasogbo ra
when-having-come-next-day will-bathe

kaw, kayan byallinan mo oman yadtong syoot
you and-then will-change you again those worn

11 da mo na paynaun nang limpiyo. $ST_2$:SS Asta
already you clothes washed also

uburadun yang manga abol aw komot, manga kamun,
sun the plural sheets and covers plural mat

tanan pamuradun, aw limpyoi yang kamayo baray,
all sun and wash the your house

kay antak mangkamatay yang manga karori.
because so-that will-die the plural mites

P S

'Day after tomorrow, you will bathe, then change again those clothes that you wore that were washed. Also sun the sheets and covers, mats, all of them in the sun and wash your house, so that the itch mites will die.'

4 PROCEDURE 4: PROC PARA

12 ST$_1$:CondS Aw kablongan da kaw, ayaw
when will-be-healed already you don't

magsoot nang maripa na paynaun, kay yang karori
wear the dirty clothes because the mites

ansaan magauya sang maripa na paynaun aw asang
in-there will-live dirty clothes and in-the

13 baray na maripa. ST$_2$:SS Kailangan limpiyo tanan
house dirty necessary wash all

yang kanatun pyagauyaan aw yang tanan nang
the our living-place and the all the

kanatun butang.
our things

'When you are healed already, don't wear dirty clothes because the mites live in the dirty clothes and in the dirty house. It is necessary to wash all the place where we live and all of our things.'

## PROCEDURAL DISCOURSE
## Orders for Worms
## Mansaka

(= APERTURE, PROCEDURE, CLOSURE)

1 APERTURE:CondS Aw aon bitukun na otaw,
if/when there-is wormy man

yani na todlo aw pagindo yang otomanun
this instruction and teaching the will-follow

1 natu. PROCEDURE: PROC PARA
we

2 SETTING:CondS Aw tablita yang pagaborong,
if/when pills the medicine

3 maynining mosonod. ST$_1$:SS Nang gabi la
like-this-the will-follow at night

P S

4 kailangan dila da makaan sang kanun. $ST_2$:SS
necessary no more will-eat the food

Pagkamasurum nang yopori mapikas
when-having-come-morning the day-break

1.1 yang kaallaw magabangon. $ST_3$: EXPL PARA
the day will-arise

5 TEXT:SitS Kayan dili pa iminum sang
and-then not yet will-drink the

kapi aw dili makaan sang kanun, yani yang
coffee and not will-eat the good this the

onaun tumurun aw lamonon yaning tablitas.
first put-in-throat and swallow these pills

6 EXPO:AmpliS Pananglitan torom book na yang
for-example three pieces the

aatag nami, yang torom book uduputun
will-give us the three pieces all

lamonon, makaisa ra aw misan da.
will-swallow one-time and all together

7 $ST_4$:SS Kayan pagkamaraydaw da yang suga, makaan
then having-come-noon the sun will-eat

8 da sang kanun. TERM:SS Yani na boborong maynini
the food this medicine like-this

yang kanini kaagi.
the its way

'Whenever there is a person who has worms, this is the instruction and teaching we will follow. If pills are the medicine, this is what we will do. At night it is necessary that no more food will be eaten. When morning comes, at daybreak we will get up. Then we will not yet drink coffee and not eat food; this is the first thing we will put in our throats and swallow, these pills. For example, if three pills are what has been given us, the three pills is what will be all swallowed, at one time and all together. Then after it is noontime, we will eat food. This is the way of this medicine.'

2 CLOSURE: HORT PARA

P S

9 PRELIM:CondS Maynini yani na boborong sang
like-this this medicine for-the

10 bituk aw pyagaborong. EXHOR:SS Kailangan
worms when will-medicine necessary

yani na pagindo osonodon natun, kay yani
this teaching will-follow we because this

11 laban madyaw aw makanorot sang togkol. REAS:SS
very good if will-obey the orders

Yaning tablitas makamatay sang bituk disang kanatun
these pills will-kill the worms in-the our

tinai.
insides

'The medicine for worms is like this whenever we take it. It is necessary (we must) that we follow this teaching, because this is very good if we obey the instructions. These pills can kill the worms in our intestines.'

## PROCEDURAL DISCOURSE
### Orders Concerning Treatments for Stomach Pains
### Mansaka

(= APERTURE, PROCEDURE, CLOSURE)

1 APERTURE:SS Yang pyapainum sang boborong na
the cause-to-drink the medicine

kyukudul yang tinai maynini.
pains the insides like-this

1 PROCEDURE: PROC PARA

2 $ST_1$:SS Adoon apainumun sang tunga sang
now will-cause-to-drink the half the

3 kotsara. $ST_2$:CoorS Pagkagabi
spoon when-having-come-afternoon

la nang gaagaw yang gabi aw yang allaw
already the divides the night and the day

omanun mo painumun sang boborong na
again you will-cause-to-drink the medicine

P S

tunga sang kotsara, aw yang yagsaklup da omanun mu
half the spoon and the sunset again you

painumun, aw pagkaalasnowibi,
will-cause-to-drink and having-come-nine-o'clock

4 omanun painumun sang boborong. ST$_3$:SS
again will-cause-to-drink the medicine

Omanun painumun sang boborong kada opat
again will-cause-to-drink the medicine every four

5 na kaoras kinaba dili mabos yang boborong. ST$_4$:
hours until not finished the medicine

CondS Aw mabos da yang boborong, ogasun mo
when finished the medicine wash you

aw asambogon yang botilya aw painuman sang
and rinse the bottle and cause-to-drink the

6 isu na kyukudul nang tinai. TERM:SS Yaan yang
child hurts the insides that the

togkol sang kyukudul nang tinai na gasoka aw
orders the hurts the insides vomits and

imintaron.
diarrhea

'The way you cause a person to drink the medicine for pains in his intestines is like this. Now cause him to drink half a spoonful. When afternoon comes, again cause him to drink half a spoonful, and at sunset again cause him to drink, and at nine o'clock, again cause him to drink the medicine. Again cause him to drink every four hours until all the medicine is finished. When finished the medicine, wash and rinse the bottle and cause the child to drink (what is in the bottle); the child whose intestines hurt. That is the instructions for the one who has pains in the intestines and who is vomiting and has diarrhea.'

2 CLOSURE: HORT PARA

7 EXHOR:SS Ayaw mayo pagkaringawi yani na pagindo.
don't you forget this teaching

8 REINF:SS Kailangan yani osonodon natun, kay
necessary this will-follow we because

P S

| | | | |
|---|---|---|---|
| *kadyawan* | *yani* | *na* | *pyagdurug*. |
| will-heal | this | | way-of-doing |

'Don't you forget this teaching. It is necessary that we follow this because this way of doing will heal.'

# NARRATIVE DISCOURSE
## The Story of Ukap
## Ilianen Manobo

P S

1 1

| | | | | | | |
|---|---|---|---|---|---|---|
| APERTURE:SS | Hane | diya' | te | pa' | ki | Ukap. |
| | interjection | there | we | yet | with | Ukap |

'There we are with Ukap.'

EPISODE 1: EPISODIC DISCOURSE

2 EPISODE 1: NARR PARA

2

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| BU$_1$:DQS | Ke | se | iney | ni | Ukap | pe' | ma | ne, |
| | said | the | mother | of | Ukap | yet | indeed | link |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| "Kuwa | ka | te | saku' | su | egkerineg | ku | en | ke |
| get | you | the | sack | because | hear | I | now | the |

3

| | | | | | | |
|---|---|---|---|---|---|---|
| mge | raha | ne | ebevayu. | BU$_2$:MS | Nerineg | da' |
| plural | girls | who | pound | | heard | only |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ni | Ukap | ne | ed-ipanew | en | se | edlilikuvung | te |
| by | Ukap | who | go | now | the | carrying | the |

4

| | | | | | | |
|---|---|---|---|---|---|---|
| saku'. | BU$_3$:MS | Nekeuma | si | Ukap | kayi | te |
| sack | | arrive | relator | Ukap | here | the |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| mge | raha | ne | ebevayu | ne | din | en | ini | se |
| plural | girls | who | pound | who | his | now | this | the |

5

| | | | | |
|---|---|---|---|---|
| saku'. | BU$_n$:DQS | Hane | midlalag | si |
| sack | | interjection | said | relator |

| | | | | | | |
|---|---|---|---|---|---|---|
| Ukap | te, | "Kayi | niyu | ve | imbe | iukap |
| Ukap | relator | here | you | question | indeed | winnow |

| | | | | |
|---|---|---|---|---|
| ke | langun | ne | ukap | niyu." |
| the | all | which | chaff | your |

'The mother of Ukap said, "Get a sack because I can hear the young ladies pounding now." When Ukap heard that he went off carrying a sack (on his head). When Ukap arrived where the young ladies were pounding, he opened his sack. Said Ukap, "Winnow all of your chaff here."'

3 EPISODE 2: NARR PARA

6

| | | | | | | |
|---|---|---|---|---|---|---|
| BU$_1$:SS | Wey embe | rema | med-awun | ini | se | mge |
| | and-so | also | dish-up | this | the | plural |

P S

raha ne kuwe en ini se saku' ne ip-ipenua.
girls who took now this the sack which full

7 BU$_n$:SS Hane nekuwa ra' ni Ukap ini se
interjection took only by Ukap here the

rekela' en se tahu' kayi te saku' din ne
big now the contents here the sack his link

mid-uli' en kayi te iney tin.
returned now here the mother his

'And so dishing up (the chaff), the girls took the sack of Ukap and filled it. When Ukap took all that was put in his sack, he went home to his mother.'

4 EPISODE 3: NARR PARA

8 BU$_1$:SeqS Hune ve su nekita te iney ni Ukap
then-so-saw saw by mother of Ukap

ke mid-uli' en ke anak din ne edsengkiyew
that returned now the child her link snatched

en te kendidu ne midtikuren ini se meritan.
now the pot link filled this the woman

9 BU$_2$:DQS Hane midlalag en ini se
interjection spoke now this the

meritan te "Pengayu ke pa', Ukap, su
woman relator get-wood you yet Ukap because

10 wara' id-undur ku." BU$_3$:MS Nerineg da' ni
none fuel my heard only by

Ukap se lalag te iney rin ne mibpemenaug ke
Ukap the word of mother his then went-down you

11 en se ebpemenga' te kayu. BU$_4$:SS Ne
now in looking-for the wood now

nekepurut ke en Ukap te rasang midtiang ne
gathered you now Ukap the sticks then bore

12 nu en te ed-uli'. BU$_5$:SS Ne mibpemenayik
you now to return then went-up

13 ke en rutun. BU$_n$:SS Nekeuma ka Ukap kayi te
you now there arrived you here the

P S

avu ne indadsang nu en ini se kayu.
kitchen then dropped you now this the wood

'Then when the mother of Ukap saw that her child had returned home she snatched up the cooking pot and the woman filled it. The woman said, "Get wood, Ukap, because I have no fuel." Upon Ukap's hearing the words of his mother you went down to look for firewood. When you had gathered the sticks, Ukap, you carried them on your shoulder to return home. Then you went up (the ladder) there. When you arrived in the kitchen you dropped the wood.'

5 EPISODE 4: NARR PARA

14 BU$_n$:SeqS Ne wey embe mebpengundur ini se
then and-so fueled this the

iney ni Ukap ne wara' da' nekeuma te
mother of Ukap then none only arrive the

edlembirang te hasew ne edi'di' en se
crossing the rafters then boiled now the

tininda' nu.
food your

'And so the fire is fueled by the mother of Ukap and the smoke had not arrived at the rafters and your pot boiled.'

6 EPISODE 5: NARR PARA

15 BU$_1$:SS Ne wey ke ve nekeirat duen
then and-you indeed-cooked-off there

16 ne mebpekituved se meritan. BU$_2$:SS
then get-vegetables the woman

Nekeuli' se meritan ne ebpekituved ne
returned-home the woman who gets-vegetables then

17 midtutuved ke en. BU$_3$:SS Ne nekelutu' ne
prepared you now then cooked then

18 ebpengulisung ke en te uvab, BU$_4$:DQS
washed you now the coconut-shell

Hane midlalag en se iney ni Ukap
interjection said now the mother of Ukap

P S

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | te | "Ukap | ne | rubpu' | ke | en | te | senar |
| | relator | Ukap | link | come-near | you | now | the | plate |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | su | nekeveyar | en | ne | senar | ne | eburuan | te |
| | for | filled | now | the | plate | then | gathering | of |

| | | | | | | |
|---|---|---|---|---|---|---|
| 19 | langew | ke | egkeenen | nu." | $BU_n$:SS | Hane |
| | flies | the | food | you | | interjection |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | nerineg | da' | ni | Ukap | ne | mid-itindeg | ke | en | se |
| | heard | only | by | Ukap | then | stood | you | now | to |

| | | | | |
|---|---|---|---|---|
| | edubpu' | te | senar | nu. |
| | go-near | the | plate | your |

'And cooking off the water, (of the rice) the woman got vegetables. When the woman returned from getting vegetables, you made viand. When you had cooked, you washed the coconut-shell. The mother of Ukap said, "Draw near to your plate, Ukap, because it is filled and the flies will gather on your food." Upon Ukap's hearing that you stood up to go to your plate.'

7 EPISODE 6: NARR PARA

| | | | | | |
|---|---|---|---|---|---|
| 20 | $BU_1$:SS | Wey ke be | medlu'lu' | en | ne |
| | | and-you-indeed | rinsed | now | then |

| | | | | | |
|---|---|---|---|---|---|
| 21 | midsungit | ke | en | duen. | $BU_n$:EquivS |
| | ate-with-fingers | you | now | there | |

| | | | | | | |
|---|---|---|---|---|---|---|
| | Iyan | nu | ra' | edtentenuran | se | egkeveladna' | ke |
| | that | you | only | remembered | that | low | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 22 | andew | ne | ed-ipanew | ke | en | maa. | TERM:EquivS |
| | sun | then | go | you | now | again | |

| | | | | |
|---|---|---|---|---|
| | Iyan | nu | ibubung | se | saku'. |
| | that | you | carry | the | sack |

'And rinsing your hands you are with your fingers there. That which you remember is that the sun is low and you will go out again. That which you will carry is the sack.'

8 EPISODE 7: NARR PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 23 | $BU_n$:SS | Hane | edsihid | ke | en | Ukap | te |
| | | interjection | stop | you | now | Ukap | at |

P S

langun ne valey su wara' en utew ebevayu su
all the house for none now very pound for

24 ke ukap dan ne id-eles dan en. TERM:SS
the chaff their link hide they now

Egkeepes te ebpenguan ni Ukap ke ukap niyu.
dislike that get by Ukap the chaff your

'You stop by all of the houses because not many are pounding because they will hide their chaff. They don't like it that Ukap will get your chaff.'

9 EPISODE 8: NARR PARA

25 BU$_n$:SS Hane nekita ni Ukap ini se
interjection saw by Ukap this which

intambak en ne ukap diya' te levut te sahing
piled now of chaff there the base the banana

ne tevi' ne netutung un su midtemehan
which half link scorched now because burned

en.

'Ukap saw chaff piled up there at the foot of a banana tree and half was scorched because it had been burned.'

10 EPISODE 9: NARR PARA

26 BU$_n$:SS Wey embe medwaleng si Ukap ne
and-do got-busy relator Ukap then

27 mibpengaram din. TERM:EquivS Hane iyan
chose he interjection that

taman ne nearam ni Ukap se senge hantang.
until which chose relator Ukap the one measure

'And so getting busy Ukap selected the good from the bad. That which Ukap separated out was one measure.'

11 EPISODE 10: SIM DIA PARA

28 BU$_1$:SS Engkey pe' be te mid-uli' en si
what-yet-indeed-that returned now relator

29 Ukap kayi te iney rin. SP$_1$(PROP):DQS
Ukap here the mother his

P S

| | | | | | |
|---|---|---|---|---|---|
| Hane | midlalag | en | si | Ukap | te |
| interjection | spoke | now | relator | Ukap | relator |

| | | | | | | |
|---|---|---|---|---|---|---|
| "Ina' | ne | ninita | nu | en | imbe | te |
| mother | link | use-sparingly | you | now | indeed | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ked-ilutu' | nu | su | wara' | en | ukap | ne | egketuen |
| cooking | you | for | not | now | chaff | which | find |

30

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ku | su | id-eles | en | dut | te | mehinged. | $SP_3$(RESP):DQS |
| I | for | hide | now | by | the | inhabitants | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Hane | midlalag | en | ke | iney | ni | Ukap |
| interjection | spoke | now | the | mother | of | Ukap |

| | | | | | | |
|---|---|---|---|---|---|---|
| te, | "Endei | re' | ma | taman | ne | egkepentiyari." |
| relator | where | only | indeed | until | then | get-a-living |

'What next but Ukap went home to his mother. Ukap said now "Mother, go sparingly when you cook, because I can't find any chaff because people hide it." Said the mother of Ukap, "Whatever amount you can get for our living."'

12 EPISODE 11: NARR PARA

31

| | | |
|---|---|---|
| $BU_n$:QuasiClEquivS | Hane | wey embe |
| | interjection | and-so |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| med-ilutu' | se | iney | ni | Ukap | ne | deruwa | ra' |
| cooks | the | mother | of | Ukap | and | two | only |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| uvag | ne | amak | se | ed-ilutu' | en | nu | ne | meritan. |
| about | of | handfuls | the | cooks | now | you | link | woman |

'And so as the mother of Ukap cooks, only two handfuls is what you the woman cook.'

13 EPISODE 12: NARR PARA

32

| | | | | | | |
|---|---|---|---|---|---|---|
| $BU_n$:SS | Hane | wey embe | megkaan | kew | en | Ukap |
| | interjection-and-so | | eat | you | now | Ukap |

| | | | | | | |
|---|---|---|---|---|---|---|
| duen | senge | kekaan | niyu, | ne | egkevulung | kew. |
| there | one | eating | your | then | full | you |

'And so in your eating there, Ukap, one serving and you're full.'

14 CLOSURE: UNRESOLVED SIM DIA PARA

P S

33 PRELIM:SS Hune ve su nekeipus kew se egkaan
then-indeed-for finished you the eat

34 edlalaglalag en si Ukap. SP$_1$(REM):DQS Iyan
talk now relator Ukap that

lalag ni Ukap ne "Egkeayuayu ki ves iya
say of Ukap relator poor we indeed really

35 ini, Ina'." SP$_2$($\overline{\text{PROP}}$):DQS Hane midlalag
here mother interjection said

ke iney ni Ukap te, "Atag de' ma ruen
the mother of Ukap relator relative only indeed

te edlelehen nu ne kena' ka ebpenganunanun
there-at say you then not you complain

36 te egketemenan ta." SP$_2$($\overline{\text{PROP}}$):DQS Hane
at fate our interjection

ke si Ukap pe' ma ne, "Keeselem
said relator Ukap yet indeed relator tomorrow

ne andew, Ina' ne ebpenehumala e red duen
when day mother then try I yet there

ebpemenga' te egkeenen ta."
find the food our

'Then when you are finished eating, Ukap talks. That which Ukap says is "We are really poor here, Mother." The mother of Ukap spoke, "Relative to what you are saying don't complain about our fate." Ukap said, "Tomorrow when it is day, Mother, I will try to find food for us."'

EPISODE 2: EPISODIC DISCOURSE

15 APERTURE: NARR PARA

37 SETTING:SS Hane hune ve su egku'ku'
interjection-then-indeed-for call

38 en ke keliyawa ne mid-enew ke en Ukap. BU$_n$:DQS
now the callaw and arose you now Ukap

Ke si Ukap pe' ma "Ne embiya egkeamin
said relator Ukap yet indeed then if consumed

P S

ini se egkeenen dey ki Ina' ne ware' en
this the food our with mother then none now

keduwa ku te ebpeteyan te lukes ku ne sebseveka
second my that death the parent my and alone

ne ed-uyehen ku," ke si Ukap "ne kena' ku
who provide I said relator Ukap and not I

egkegaga."
able

'Then when the callaw-bird calls, you get up, Ukap. Ukap said, "If our food here is used up, mine and Mother's, then I have no choice but to be the death of my parent and I am only providing for one."'

16 EPISODE 1: SIM DIA PARA

39 BU$_1$:SS Hune ve su ereg ne egkekita ni
then-indeed-for fit then see by

Ukap se egiekan din ne mid-ipanew en sikandin.
Ukap the step his then went now he

40 BU$_2$:SS Mibpengkayi en sikandin te ratu'.
came now he the datu

16.1 SP$_1$(PROP): EXPL PARA

41 PRELIM:EquivS Nekeuma si Ukap kayi te
arrived relator Ukap here the

ratu' ne iyan lalag kayi te ratu' ini ne
datu' then that say here the datu' here then

edlalaglalag ini se ratu' te langun ne mge
talk this the datu' to all of plural

42 kenakan te merusirem pa'. TEXT:DQS Ke
young-man at dark yet said

43 se ratu' "Ne Pengireha' kew." EXPO:DQS
the datu' then camp-out you

"Dayi ma," ke se ratu' "su ruen senge
good indeed said the datu' for there one

yatil ne ringkut ne id-epante takep wey
basket of flour which stick-to trap and

P S

vuu su ibpesayu," ke se ratu' "an se
trap for make-use said the datu' that the

44 ringkut ne nevurun." TERM:SS Hane
flour which gathered interjection

nerineg da' ni Ukap te ini te pantag kayi te
heard only by Ukap at here the front here the

ratu' ne ware' en mebpemenayik si Ukap
datu' and not now go-up relator Ukap

su mibpelilived ke en ma kayi te iney
for turned-around you now indeed here the mother

nu.
your

'Then indeed, when Ukap is barely able to see his steps and he went. He came to the house of the datu'. When Ukap arrived at the house of the datu', that which the datu' said, was his speech to all of his young men while it was still dark. The datu' said, "Go camping out." "It's lucky," said the datu', "because there is a basketful of rice flour as bait in a takep and vuu (traps) for I will make use of the rice flour which was gathered." When Ukap heard that there at the edge of the datu's yard, Ukap didn't go in because you returned to your mother.'

17 EPISODE 2: NARR PARA

45 $BU_n$:DQS Ke si Ukap ne "Ina', ne
said relator Ukap link mother link

ninita nu en ke ukap te tehaad ne
use-sparingly you now the chaff at since next

egkepandus a diya' te wayig su eduma a ini"
go I there the water for accompany I this

ke si Ukap "te ebpemengireha' su embiya
said relator Ukap in camping-out for if

uvag ebegian a te senge tindeg ne kesili ne
about luck I for one catch of eels which

rekela' en ne ede'deiseken nu te edsesavew."
big now then use-bit-by-bit you to make-soup

P S

'Ukap said, "Mother, you use the chaff sparingly because I am going to the water to accompany those camping out so that if I have luck for one catch of eels you can use it bit by bit for soup."'

18 EPISODE 3: NARR PARA

| | | | |
|---|---|---|---|
| 46 | BU$_n$"SeqS | Hane hune ve su | nepawe' |
| | | interjection-then-indeed-for | dawn |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| en | ne | midwaleng | si | Ukap | ne | kuaa | rin | se |
| now | then | got-busy | relator | Ukap | and | took | he | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| malung | din | ne | tuus | te | egkeayuayu | ne | venar |
| wrap | his | and | sign | that | poor | link | truly |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| si | Ukap | su | iyan | din | midtehuan | kayi | te | lutu' |
| relator | Ukap | for | that | he | put-in | here | the | lunch |

| | | | |
|---|---|---|---|
| din | ne | malung | din. |
| his | which | wrap | his |

'Then when it was dawn Ukap got busy and took his wrap and Ukap is really poor because what he put in his lunch is his wrap.'

19 EPISODE 4: NARR PARA

| | | | |
|---|---|---|---|
| 47 | BU$_n$:SS | Hane hune ve su | nepandus |
| | | interjection-then-indeed-because | go |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| en | ini | se | langun | ne | mge | kenakan | ne | ara' |
| now | this | the | all | of | plural | young-man | then | that |

| | | | | |
|---|---|---|---|---|
| pa' | ne | mibpemenggayungayun | si | Ukap. |
| yet | then | get-ready | relator | Ukap |

'When all of the young men had gone off, only then did Ukap get ready.'

20 EPISODE 5: NARR PARA

| | | | |
|---|---|---|---|
| 48 | BU$_1$:SS | Hane hune ve su | nekeuma |
| | | interjection-then-indeed-because | arrived |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| en | ini | se | mge | kenakan | kayi | te | wayig | ne |
| now | this | the | plural | young-men | here | the | water | then |

| | | | | | |
|---|---|---|---|---|---|
| mibpemenggaad | en | te | terekayu | su | edsesabung |
| cut-trees | now | the | trees | because | make-shelter |

P S

49 dan te ed-irehaan dan. BU$_2$:SeqS Nekepasek
they the sleeping their erected

ini se mge kenakan ini te pelaus ne
this the plural young-men this the posts then

intangen en se hinarang ne ke ruma ne
tied-on now the floor-beams then the rest link

kenakan ne migaad en te vangel wey hasew
young-men then hauled now the rafters and roof-poles

50 mge atep; midtimpad en te atep. BU$_3$:EquivS
plural roofing cut now the roofing

Nekeipus se egasew ne imbagkes en ma
finished the tying-rafters then tied now indeed

se atep ne ke epat etew maa ne iyan
the roofing then the four persons again then that

51 dan gelevek se edsu'su' te linas. BU$_n$:SS
they work the stripping the bark

Nekeipus dan se edsaag ne ara' pa' ne
finished they the flooring then that yet then

megelevek dan te kedtean dan te takep wey vuu.
worked they the setting they the trap and trap

20.1 TERM: EXPL PARA

52 TEXT:SeqS Hane wey embe medtaan ini
interjection and so set here

se mge kenakan ini sepulu' ne etew
the plural young-men this ten of persons

ini se mge kenakan ne sepulu' dema ini
here the plural young-men of ten also this

se takep ne lelima ini se buu.
the trap and five this the trap

'Then when these young men arrived at the water, they cut trees because they will build a shelter for sleeping. When the young men had erected the posts they tied on the floor poles and the other young men hauled poles for the rafters and roof poles; and for the roof, they cut roofing. When they had finished the rafters they tied on the roofing and four men their work was to get

P S

sheets of bark. When they finished the flooring, only then did they do the work of setting the traps. And so setting the traps there are ten men and ten takep-traps and five vuu-traps.'

21 EPISODE 6: NARR PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 53 | BU$_n$:SeqS | Engkey | pa' | te | egku'ku' | en | ke |
| | | what | yet | relator | calls | now | the |

| | | | | | | |
|---|---|---|---|---|---|---|
| keliyawa | ne | mibpenirew | ran | kayi | te | takep |
| callaw | then | investigate | they | here | the | traps |

| | | | | | |
|---|---|---|---|---|---|
| dan | ne | ebpesiansul-ansul | te | mge | kesili, |
| their | then | bulging | with | plural | eels |

| | | | | | | |
|---|---|---|---|---|---|---|
| eruan, | se | pait | se | velanak | wey | mge |
| mudfish | the | bitter-fish | the | velanak | and | plural |

| |
|---|
| kikiru. |
| kikiru |

'What next but when the Callaw calls they investigated their traps and they are bulging with eels, mudfish, bitterfish, velanak and kikiru.'

22 EPISODE 7: NARR PARA

| | | |
|---|---|---|
| 54 | BU$_n$:QuasiClEquivS | Hane wey embe |
| | | interjection-and-so |

| | | | | | |
|---|---|---|---|---|---|
| med-uli' | ini | se | mge | kenakan | ne |
| returned-home | this | the | plural | young-men | then |

| | | | | | | |
|---|---|---|---|---|---|---|
| sumpata' | da' | se | egaad | te | tepean | su |
| immediately | only | the | hauling | the | drying-rack | because |

| | | | | | |
|---|---|---|---|---|---|
| ebenepa | ran | te | nekuwa | ran | nepentiyari. |
| dry | they | the | got | they | living |

'And so returning they immediately got wood for a drying rack because they will dry what they got, their food.'

23 EPISODE 8: NARR PARA

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 55 | BU$_n$:SS | Engkey | pa' | te | midsuvar | si | Ukap |
| | | what | yet | the | took-turns | relator | Ukap |

| | | | | | | |
|---|---|---|---|---|---|---|
| mibpenirew | te | kandin | ne | wara' | mula' | midsahad |
| investigated | the | his | then | none | anyway | entered |

P S

ne senge timan da' ne teyaru'.
of one piece only of teyaru-fish

'What next but Ukap took his turn, investigated his trap and nothing had entered not even one fish.'

24 EPISODE 9: NARR PARA

56 BU$_1$:SS Hane wey embe med-uli' en si
interjection-and-so returning now relator

Ukap ne nekeuma kayi te sabung din ne wey
Ukap then arrived here the shelter his then and

ke be Ukap mibpereremek dut sabung su
you indeed Ukap were-silent there shelter for

57 ware' en kekehiyen nu en. BU$_n$:EquivS Menge
none now to-say you now plural

ruma nu mula', Ukap, ne iring te eguntang
others you anyway Ukap link like the ringing

se kebpenggurey te kayu.
of chopping the wood

'And so returning, when Ukap arrived in the shelter, he was silent in the shelter because you had nothing to say. Your companions on the contrary, Ukap, were making the woods ring getting wood.'

25 EPISODE 10: NARR PARA

58 BU$_1$:SS Hane hune ve Ukap su
interjection-then-indeed-Ukap-because

nepawe' en ne mibpenirew ke en maa, Ukap.
dawned now then investigate you now again Ukap

59 BU$_2$:SS Iyan ke en mid-una kayi te langun ne
that the now go-first here the all of

60 mge kenakan. BU$_3$:SS Hane nekeuma
plural young-men interjection arrived

ka, Ukap, ne mibmulengew ka, Ukap, se ebuwat
you Ukap then found-nothing you Ukap the emptying

61 te takep nu. BU$_4$:DQS Hane ke si
the trap your interjection said relator

Ukap pe' ma ne, "Engkey utew ne bagi' se
Ukap yet indeed link what very link luck the

P S

meresen" ne mid-uli' ke en ma Ukap kayi
hard then returned you now indeed Ukap here

te sabung nu se iring ke ma te ebukbukan
the shelter your the like you indeed the sprinkled

62 te avu. $BU_n$:SS Hane nekeuli' si
of ashes interjection returned relator

Ukap ne midsuvar ini se mge kenakan.
Ukap then took-turns this the plural young-men

'Then when it dawned you investigated your trap again, Ukap. You were ahead of all of the young men. When you arrived, Ukap, you found nothing, Ukap, in emptying your trap. Ukap said, "What kind of fate is this that it is always hard" and you returned, Ukap, here to the shelter and it was as if you were sprinkled with ashes. When Ukap had returned the young men took their turn.'

26 EPISODE 11: NARR PARA

63 $BU_n$:SS Engkey pe' be te mibuwat ini se
what yet indeed the emptied these the

mge kenakan ne iring ma mula' te
plural young-men then like indeed anyway the

mibpemesulen se langun te takep wey vuu.
full-to-brim the all the traps and traps

64 TERM:SeqS Hane egkeuru en ne venar
interjection worried now link truly

si Ukap su ed-ikeremean da' ke ked-uli'
relator Ukap because tomorrow only the return

dan ne misa enir Ukap te takep nu ke ruen
they and even scale Ukap the trap your if there-is

pad iya edsahad.
yet really entering

'What then but the young men emptied their traps and all their traps had been filled to the brim. Ukap really worries now because only tomorrow is their return and even a scale had not entered your trap.'

27 EPISODE 12: NARR PARA

P S
65 $BU_1$:SS Hane wey embe mula' ed-uli' en
interjection and so anyway returns now

mula' se mge kenakan su langun ne
anyway the plural young-men because all link

27.1 mibehat dan en se ebava. $BU_n$: EXPL PARA
loaded-down they now the load

66 PRELIM:DQS Hane ke si Ukap
interjection said relator Ukap

67 ne "Ebmemenu e be mula' ini?" TEXT:DQS
then how-about me indeed anyway here

"Kena' a mekevuyu' keniya' te mge kenakan
not I beg there the plural young-men

su kena' ebehey kedi'."
because not give me

'And so the young men are going home because they are loaded down with their loads. Ukap said, "What about me now? I can't beg from the young men because they don't give to me."'

28 EPISODE 13: NARR PARA

68 $BU_1$:SS Hane hune ve Ukap su
interjection-then-indeed-Ukap-because

merusrem en maa ne ebpenirew ke en Ukap.
dark now again then investigate you now Ukap

69 TERM:SS Iyan nu kebpenirew Ukap ne langun
that you investigate Ukap link all

dut takep ne id-awe' en dut wayig su
there traps which removed now there water because

iyan niyu en ked-uli' kayi te valey.
that you now take-home here the house

'Then, Ukap, when it is dark again you investigate your trap, Ukap. That which you investigate, Ukap, is all of the traps which have been taken out of the water to find something to take home with you.'

29 EPISODE 14: NARR PARA

P S

70 BU$_1$:SS Hane nekeuma si Ukap kayi
interjection arrived relator Ukap here

te wayig ne wey nu sendenga Ukap se takep
the water then and you look Ukap the trap

71 nu ne neneparinparin en. BU$_2$:DQS Ke
your then changed now said

si Ukap ne "Engkey en se midsahad keniya'?"
relator Ukap link what now the entered there

72 BU$_n$:SS Hane nekeuma si Ukap ne
interjection arrived relator Ukap then

nenayi rin te ebuwat.
slowly he at emptying

'When you arrived, Ukap, here at the water and when you looked at your trap, it had changed. Ukap said, "What has entered there?" When Ukap arrived he was slow to empty it.'

30 EPISODE 15: NARR PARA

73 BU$_n$:SS Engkey pe' be Ukap te midsahad en
what yet indeed Ukap the entered now

ini se kelesanen ne netail en se upi'
this the rooster which equipped now the case

mge iket mge katar.
plural rope plural stakes

'What had happened, Ukap, but a rooster had entered equipped with a case, rope, and stakes.'

31 EPISODE 16: NARR PARA

74 BU$_1$:SS Hane wey embe medwaleng si
interjection-and-so got-busy relator

Ukap heweri rin ini se tali mid-iketen din en
Ukap holding he this the rope tied he now

31.1 ini se kelesanen. BU$_n$: HORT PARA
this the rooster

75 PRELIM:DQS Ubpat te midlalag en ini
but- relator spoke now this

P S

se kelesanen te, "Kena' a iketi nikuna."
the rooster relator not I tie you

76 EXHOR:DQS "Tembu' maa," ke se kelesanen,
reason again said the rooster

"kayi a medsahad te takep nu su
here I entered the trap your because

mid-uluhan ku sikuna te daat ne nanam
drop I you the bad link taste

su merakel ke idsan nu ne mekuwa ran
because many the like you who got they

en mula' ke ed-ingewean dan ne levu'levu'
now anyway the wants their then alone

nu ini" ke se kelesanen "te ed-uli' ka
you this said the rooster to return you

77 te iney nu ne egkuyaskuyas." WARN:DQS
the mother your and light-weighted

"Ne ini," ke se kelesanen "ne embiya
and this said the rooster then if

arus da' ne ebpusekaan a nikuna ne asi'
fitting only link mastered I you then see

de' be ke ibehey a nikuna te iring nu
only indeed that give I you the like you

su ini," ke se kelesanen, "ne aney
because this said the rooster link before

kew nekeuma kayi te wayig ne edsipaten ku
you arrived here the water link chose I

78 sikuna." REINF:DQS "Wara' senge timan da' ne
you none one piece only of

pait ne neutel nu su langun,"
bitter-fish which catch you because all

ke se kelesanen "te ed-ingewean nu ne kayi
said the rooster the want you then here

nu pemiheha te kedi' su kema" ke
you listen to me because perhaps said

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kelesanen "ed-uli' kew an, ne wara' neutel
rooster return you there and none catch

nu ne senge timan da' ne eruan."
your link one piece only link mudfish

'And so getting busy and taking the rope, he tied the rooster. But the rooster spoke, "Don't tie me. That's why," said the rooster, "I entered your trap because my heart went out to you because many like you got what they wanted and you alone here would return to your mother without a load. Only this," said the rooster, "if it is fitting that you own me see that you do not give me away to someone else because of this," said the rooster, "before you came to the water I picked you out. You didn't even catch one bitterfish because all," said the rooster, "that you want you are to listen to me for it."'

32 DÉNOUEMENT: NARR PARA

79 $BU_1$: SS Wey embe med-ukara' ini se kelesanen ne
and-so crowing this the rooster and

emuren te kedliahen ne ed-ukara' ne wara' en
best the voice link crowing which none now

32.1 keduwa te kati nu ini. $BU_2$: EXPL PARA
second the wild-cock your this

80 TEXT: SS Nekeipus se ed-ukara' ini se
finished the crowing this the

kelesanen ne wara' ka metautau te sera'.
rooster then none you surprised the fish

81 EXPO: SS Deisek dekela' ne sera ne rutun
small big link fish then there

nu en mekita Ukap.
you now saw Ukap

82 $BU_3$: SeqS Hane nekita en ni Ukap se
interjection saw now of Ukap the

sera' ne ebpeketambak kayi te sineruwan nu ne
fish which gathered here at facing you then

83 nesuatsuat si Ukap. $BU_n$: SS Hane
liked relator Ukap interjection

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mid-uli' ke en Ukap diya' te sabung nu.
returned you now Ukap there the shelter your

'And so crowing, this rooster has a good voice for crowing, and there is none like him. When the rooster finished crowing you didn't know where all the fish came from. Big and little fish you saw there, Ukap. When Ukap saw the fish that had gathered themselves up in front of him Ukap was happy. You returned, Ukap, to your shelter.'

33 ANTI DÉNOUEMENT: COMPX DIA PARA

84 BU$_1$:SS Engkey pa' te ebpelingguma en
what- yet-relator came-in-view now

si Ukap kayi te pantag te mge kenakan
relator Ukap here the near the plural young-men

ne nepemulinggitan kayi te mge kenakan ini
then caught-sight-of here the plural young-men this

85 se kati nu. BU$_2$:SS Ne mid-eruruy en
the wild-cock your then crowded now

86 rutun ke langun ne mge kenakan. SP$_1$(PROP):DQS
there the all who plural young-men

Midlalag en ke mge kenakan te "Siaken
said now the plural young-men relator I

se edtuganur rut te kati nu su kena'
the care-for there the cock your because not

nu patut an su sikuna ne mereatey ka."
you fitting there because you who no-good you

33.1 SP$_2$(PROP): EXPL PARA

87 PRELIM:DQS "I," ke si Ukap "kena' ku
Ee said relator Ukap not I

88 mula' ibehey." TEXT:DQS "Tembu' ma kayi
anyway give reason indeed here

medsahad te takep ku su kedi' ne bagi'."
entered the trap my because my link luck

89 SP$_3$(RESP):DQS Ke se mge kenakan, "Tehad nu
said the plural young-men wait you

P S

ki keretuan su idtarem dey sikuna se
for datu' because tell we you that

ruen kelesanen din.
there-is rooster his

'What then but Ukap came in view of the young men and the young men caught sight of your wild cock. All of the young men there crowded around. The young men said, "I will take care of your cock because you are not fit for it because you are no good." "Ee," said Ukap, "I won't give it up. That's why it entered my trap because it is my luck." The young men said, "you just wait for the datu' because we will tell on you that you have a rooster."

34 CLOSURE: NARR PARA

90 BU$_1$:SS Mid-uli' kew en rutun diya' te baley.
returned you now that there the house

91 BU$_n$:MS Si Ukap ini ne ebpekehuunguun
relator Ukap here link bent-low

da' se ebava te langun ne sera'.
only with carrying the all of fish

'You returned then, there to your house. Ukap here was bent low in carrying all of the fish.'

EPISODE 3: EPISODIC DISCOURSE

35 EPISODE 1: NARR PARA

92 BU$_1$:SS Hane nekeuma si Ukap kayi
interjection arrive relator Ukap here

te iney rin ne inrena' nu en se pentiyari
the mother his and put you now the food

nu ketuhesan din duen ne impelantap nu se
your catch his there and placed you the

35.1 kati nu te pepasan. BU$_2$: EXPL PARA
cock your the plank

93 TEXT:SS Ne mid-ukara' en ini se kelesanen.
then crowed now this the rooster

94 EXPO:DQS Ke se bayuk kayi te kelesanen
said the chant here of rooster

P S

te, "Kena' a ivehey nikuna Ukap te
relator not I give you Ukap at

ebpesuhuan ke en dut datu'."
ordered you now there datu'

95 BU$_3$:SS Ne nekeipus ini se kelesanen ne
then finished this the rooster link

ed-ukara' ne iyan en kebpekeuma kayi te tetelu
crowing then that now arrive here the three

35.2 ne etew ne mge kenakan. BU$_n$: SIM DIA PARA
of people of plural young-men

96 SP$_1$(PROP):DQS Midlalag en ini se mge
said now this the plural

kenakan te, "Ebpesuhuan ka rut datu'
young-men relator ordered you there datu'

su ruen ebuyuen din kayi te keykew."
because there-is beg his here from you

97 SP$_3$(RESP):DQS Ubpat te midlalag en si
but- relator said now relator

Ukap te, "Kena' a mula' ebpendiya' su
Ukap relator not I anyway go because

netuenan ku en," ke si Ukap, "se iyan
know I now said relator Ukap the that

ebuyuen dut datu' ke kati ini."
beg-for there datu' the cock here

98 TERM:MS Hane nerineg da' kayi te
interjection heard only here the

mge kenakan miberiyung dan en maa se
plural young-men turned-around they now again the

ed-uli' kayi te valey kayi te ratu'.
return here the house here the datu'

'When Ukap arrived here at his mother's house you put down your gain, your catch, and you put the wild cock on the plank. Then the rooster crowed. Said the chant of the rooster, "Don't give me away, Ukap, at the order of the datu'." When the rooster finished crowing, that was the arrival of three young men. The young men said,

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"You are summoned by the datu' because there is something he will beg from you." But Ukap said, "I will not go because I know," said Ukap, "that the datu' will beg for my cock." When the young men heard that they turned around and returned to the house of the datu'.'

36 EPISODE 2: SIM DIA PARA

99 SP$_1$(Q):DQS Ubpat te nekesampew ini ne
however-relator came-in-view here and

mid-insa' en ini se ratu' te, "Endei be
asked now this the datu' relator where indeed

ke ibpeangey ku keniyu; meambe ke wara'
the one-sent-for I you why the not

100 meduma si Ukap?" SP$_3$(A):DQS "Ew," ke
accompany relator Ukap oh said

se mge kenakan, "wara' en meduma su
the plural young-men not now accompany because

netuenan din en kun se lalag nu ne ebuyuen
know he now he-says the words you which beg

101 nu kun ke kelesanen din." SP$_4$(REJ):DQS "Ne
you he-says the rooster his then

meupiya ara'," ke se ratu' "se engketa' se
good that said the datu' that like-that the

keginawa rin petuluy rin belesa."
feeling his before it spoken

'However when the young men came in view the datu' asked, "Where is the one I sent for; why did Ukap not come with you?" "Oh," said the young men, "he did not come because he knew, he said, what you would say, that you would beg for his wild cock." "That's great," said the datu', "that his feelings were like that before the request was even voiced."'

37 EPISODE 3: HORT PARA

102 EXHOR:DQS Hane midlalag en ini se
interjection said now this the

kelesanen te, "Ingat ka" ke se kelesanen
rooster relator take-care you said the rooster

P S

su kena' ebpekeliplipereng ke langun ne
because not sleep the all who

103 nekekita kediey abpeg din ke ratu'." WARN:DQS
saw me including it the datu'

Hane ke se kelesanen "Kena' ki
interjection said the rooster not we

ebpekeim-imeley su layun ki ra' edsuhui."
rest because always we only sent-for

'The rooster spoke, "Take care," said the rooster, "because none of those who saw me will be able to sleep including the datu'." The rooster said, "We cannot rest because we will be sent for over and over."'

38 EPISODE 4: NARR PARA

104 BU$_n$:SeqQ Wey embe medwaleng ini se kelesanen
and-so got-busy this the rooster

ne mibpemihi'pi' dutun ne abpeg te
then flapped-wings there and including with

mid-ukara' maa sikandin ne langun te gugut
crowed again he then all the things

dan malung wey kumbala' mge kulambu, ne
their wrap and shirts plural nets then

rutun en, mge metarem ni Ukap, bulu' se
there now plural weapons of Ukap bolo the

sundang se kempilan, sinengkavew ne rutun en.
swords the weapon weapon link there now

'And so getting busy, the rooster flapped his wings and at the same time crowed again and all of their things, wraps, shirts, sleeping nets, weapons, bolos, swords, *kempilan*, *sinengkavew* were there.'

39 EPISODE 5: NARR PARA

105 BU$_1$:SS Hane hune ve su nekeipus
interjection then indeed because finished

ini se kelesanen ne ed-ukara' ne an en maa
this the rooster then crowed then there now again

P S

106 ke tetelu ne etew mge kenakan. BU$_n$:SS
the three of persons plural young-men

Nerineg da' ni Ukap ne nesuatsuat su wara'
heard only by Ukap and wanted because none

ebmemaan te iney nu.
chew of mother your

'Then when the rooster finished crowing, there again were the three young men. When Ukap heard them you were glad that your mother had no betel-nut-chew to offer them.'

40 EPISODE 6: SIM DIA PARA

107 BU$_1$:SS Hane ipanew ke en Ukap se
interjection go you now Ukap with

edsenggeley te kati ne nekeuma ka Ukap kayi te
carrying the cock and arrived you Ukap here the

valey rut datu' diya' ka impepinuu te ulunan
house there datu' there you sit the pillow

108 su igkelimu' ke en dut datu'. SP$_0$(REM):DQS
because favored you now there datu'

Ke se ratu' pe' ma ne, "Mama' ke en dutun
said the datu' yet indeed then chew you now there

109 Ukap." SP$_1$(PROP):DQS "Ebpekeipus ka ke ebmama',"
Ukap finish you the chewing

ke se ratu', "ne penepi ke pa' su
said the datu' then gather-chew you yet because

110 wara' ebmemean of etew." SP$_3$(RESP):SS Nekeipus
none chew of people finished

dema si Ukap ini se ebmama' ne senggeleya
also relator Ukap here the chewing and carried

nu ini se kati ne mid-itindeg ke en.
you this the cock and stood you now

'You go, Ukap, carrying your cock, and when you arrive at the house of the datu' you are seated on a pillow because you are favored by the datu'. The datu' said, "You chew there, Ukap. When you finish chewing," said the datu', "gather some betel-nut there is none for the other people." When Ukap finished chewing you picked up the wild cock and you stood up.'

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41 EPISODE 7: SIM DIA PARA

111 SP$_1$(PROP):DQS Ke se ratu' pe' ma ne,
said the datu' yet indeed then

"Diya' be imbe embaka nu ne memean
there question indeed climb you link betel-nut

te tevir te wayig" ke se ratu' "ne itelau
at edge of water said the datu' and leave

112 nu ra' ke kati nu." SP$_3$(RESP):DQS "I,"
you only the cock your ee

ke si Ukap, "kena' ku mula' idtahak ke
said relator Ukap not I anyway leave the

kati ku su kema" ke si Ukap "ke
cock my because perhaps said relator Ukap relator

engkey ke ed-ulaula ku ne diralem ke lengesa
what the do I and deep the blood

rin.
his

'Said the datu', "Climb that betel-palm there by the edge of the water," said the datu', "and leave your wild cock behind." "Ee," said Ukap, "I will not leave my wild cock because what would I do (without him), and he is really attached to me."'

42 EPISODE 8: NARR PARA

113 BU$_1$:SS Ubpat te nekeuma si Ukap kayi te
however-at arrived relator Ukap here the

levut te memaan ne mid-ambak ke en, Ukap.
foot of betel-palm then climbed you now Ukap

42.1 BU$_n$: EXPL PARA

114 TEXT:SS Hune ve su riya' ke en te
then indeed because there you now the

luuk te memaan nayi' kena' ini
middle the betel-palm exclamation not this

115 se memaan ne nevuletuk? EXPO:SS Diya'
the betel-palm which is-bent there

nekepesinaru ini se puru' te memaan te
went this the top the betel-palm the

P S

| | | |
|---|---|---|
| pused | te | rahat. |
| middle | the | water |

'However when Ukap arrived at the foot of the betel palm you climbed, Ukap. Then there you are at the middle of the trunk of the betel palm and Oh, oh, isn't this the betel palm which is bent out over the water? The top of the tree reached there to the middle of the lake.'

43 DÉNOUEMENT: NARR PARA

116

| | | | | | |
|---|---|---|---|---|---|
| BU$_n$:DQS | Ubpat | te | gune | ve | su |
| | but- | relator | then | indeed | because |

| | | | | | | |
|---|---|---|---|---|---|---|
| egemgembisen | en | in | Ukap | te | ed-ami' | ke |
| reached | now | relator | Ukap | to | pick | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| vahas | te | memaan | ne | midlalag | en | ini | se |
| fruit | the | betel-palm | then | said | now | this | the |

| | | | | | | |
|---|---|---|---|---|---|---|
| ratu' | te | "Helevek | kew | en | ne | mge |
| datu' | relator | work | you | now | then | plural |

| | | | | | |
|---|---|---|---|---|---|
| kenakan | pilaya | niyu | en | ke | memaan." |
| young-men | fell | you | now | the | betel-palm |

'But when Ukap reached out to pick the fruit of the betel palm then the datu' said, "Work now, men; cut down the betel palm!"'

44 CLOSURE: NARR PARA

117

| | | | | | | |
|---|---|---|---|---|---|---|
| BU$_n$:JuxS | Engkey | pa' | te | nepiley | en | ini |
| | what | yet | relator | feel | now | this |

| | | | | | | |
|---|---|---|---|---|---|---|
| se | memaan | su | mibpiley | en | dut | te |
| the | betel-palm | because | fallen | now | there | the |

| | | | | | | |
|---|---|---|---|---|---|---|
| mge | kenakan | ne | si | Ukap | ne | nelened |
| plural | young-men | and | relator | Ukap | then | submerged |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| en | diyan | en | te | dilarem | en | te | wayig | si |
| now | there | now | at | bottom | now | the | water | relator |

| |
|---|
| Ukap. |
| Ukap |

'What happened but the betel palm was felled by the young men, and Ukap was submerged; Ukap is at the bottom of the lake.'

P S

EPISODE 4: EPISODIC DISCOURSE

45 STAGE: NARR PARA

45.1 SETTING: EXPL PARA

118 TEXT:EquivS Hane engkey pe' be
interjection what yet indeed

te iyan en pulungan ni Ukap se edsinehew
relator that now do of Ukap is cry

119 diya' te rilarem te wayig. EXPO:JuxS Iyan
there the bottom the water that

ibpekesinehew ni Ukap se egkeasuy rin se
cry of Ukap is worried he the

iney rin; wara' duma rin.
mother his not companion her

120 BU$_1$:SS Netetau si Ukap te duen en
surprised relator Ukap at there-is now

121 kayu ne nekeuvey riya' te kandin. BU$_n$:SS
tree which near there to him

Migeweran embe ni Ukap ara' ne mid-usug
held indeed by Ukap that and lost-no-time

nu en Ukap te ed-ambak.
you now Ukap in climbing

'What then but that which Ukap does is to cry there at the bottom of the lake. The thing Ukap is crying about is he is concerned for his mother; she has no companion. Ukap was surprised to find that there is a tree near him. Ukap took hold of it and lost no time in climbing.'

46 EPISODE 1: NARR PARA

122 BU$_1$:SeqS Wey ke be Ukap med-ambak en ne
and-you-indeed Ukap climbing now then

nekeuma ka Ukap kayi te puripusan dut kayu ne
arrived you Ukap here at top there tree then

iyan nu ve ebpulpulungan Ukap se ebpimpinuu.
that you indeed do Ukap is sit

P S
46.1 BU$_n$: EXPL PARA

123 TEXT:DQS Hane ke si Ukap
interjection said relator Ukap

"ne kena egkepakey ne kena' a ebpegitung
then not possible that not I think

124 su ebpatey a." REAS:SS "Engkey ve
because die I what indeed

se egkekaan ku kayi te luuk te wayig?"
the eat I here at middle of water

125 TERM:EquivS Iyan nu ebpulungan te merukilem
that you do from night

meandew se ebpemukpuk.
day is clap-hands

'And climbing, Ukap, you arrived, Ukap, there at the top of the tree and that which you do is to sit down. Ukap said, "Now it is not possible that I don't take thought because I will die. What indeed can I eat here at the middle of the lake?" That which you do from night to day is clap your hands.'

47 EPISODE 2: NARR PARA

126 BU$_1$:DQS Ubpat te migkahi en ara' se
but- relator said now that the

tendayag te "Beyai niyu pa' eye' se
serpent relator go-see you yet that which

nekevehu te telinga ku ne edahing su kena'
new in ear my which loud because not

127 a ebpekelipereng egkeadtar a." BU$_n$:SS Ubpat te
I sleep jiggled I but- relator

ebpelilihampug en ini se medsuhat ne tendayag.
surfaced now this the messenger link serpent

'But now the serpent spoke, "Go see about that loud noise newly coming to my ear because I can't sleep; I am being jiggled." But the messenger serpent surfaces.'

48 EPISODE 3: NARR PARA

P S

128 $BU_n$: EquivS Wey embe edsambat ini se
and-so breaks-surface this the

ulu kayi te tendayag te uvey ni Ukap se
head here the serpent at near of Ukap in

edtelanga'tanga' ini se tendayag.
looks-around this the serpent

'And so, the head of the serpent emerged near Ukap, looking around.'

49 EPISODE 4: COMP DIA PARA

49.1 EXCH 1: SIM DIA PARA

129 $SP_1$(GREET): DQS Hane midlalag en ini
interjection said now this

se tendayag te, "Endei ka obpuun an
the serpent relator where you come-from there

130 ne etew?" $SP_2(\overline{\text{GREET}})$: DQS Midlalag en si
link person said now relator

Ukap te, "Kena' ka edlalag su
Ukap relator not you speak because

mibpengireha' a ini mid-abet a mibpenuva.
camp-out I here camp-for I poison-fish

49.2 EXCH 2: COMPX DIA PARA

131 $SP_1$(REM): DQS Iyan da' midlalag kayi te
that only said here the

tendayag te, "I, i, ki Ukap, kena'
serpent relator ee ee at Ukap not

ed-urung-urung se ebpenuva kayi te irehaan
take-thought at poison here the sleeping-place

132 dey." $SP_2(\overline{\text{PROP}})$: DQS "Misa imbe," ke si
our even indeed said relator

Ukap sikuna as tendayag ne egkeketen ke
Ukap you there serpent and killed you

ra' an ke ebpekeinum ka kayi te wayig."
only there if drink you here the water

P S
49.3 EXCH 3: UNRESOLVED SIM DIA PARA

133 SP$_1$(PROP):DQS Midlalag en ini se tendayag
said now this the serpent

te, "Kena ke pa' edtekew, Ukap su
relator not you yet go-ahead Ukap because

idtarem ku pa' dut datu' key."
tell I yet there datu' our

134 TERM:SS Ara' da' se nerineg din ne midtedted
that only the heard he then submerged

en sikandin.
now he

'The serpent said, "Where do you come from, man?" Ukap said, "Don't ask because I am camping out here; I came to poison fish." That which the serpent said is, "Ee, ee, look at Ukap; he doesn't take thought that that which he will poison is our sleeping quarters." "Even you there, Serpent," said Ukap, "you will die there if you drink the water." The serpent said, "Don't go ahead yet, Ukap, because I will yet tell our datu." Upon hearing that he submerged.'

50 EPISODE 5: NARR PARA

135 BU$_1$:DQS Nekeuma ini se tendayag kayi te datu'
arrived this the serpent here the datu'

dan ne midlalag en ini se medsuhat ne
their and spoke now this the messenger who

tendayag te, "Kena ka edlamulamu su
serpent relator not you delay because

ebpenuva ves eye' se egkerineg nu ne
poison indeed that the hear you which

136 ebpemukpuk." BU$_n$:DQS Ara' da' se nerineg kayi
clapping that only the heard here

se ratu' ne tendayag ne wara' ke en medsarig
the datu' who serpent and not you now trust

ne ke sikandin, "Kena egkepakey" ke se
then said he not possible said the

P S datu' ne tendayag "ne kena' ebeyaan si Ukap
datu' who serpent and not go-see relator Ukap

su egkehora' ki su reisek dekela' ne
because be-killed we because small big who

ed-ubpa' kayi te wayig ne ebpatey."
live here at river which die

'When the serpent arrived at their datu' the messenger serpent said, "Don't delay because that one you can hear clapping his hands will poison us." The datu' serpent heard that and you did not send anyone else but went yourself, "It is not possible," said the datu' serpent, "to not go to Ukap because we will be killed, the big and the little who live here in the water will die."'

51 EPISODE 6: COMPX DIA PARA

51.1 $SP_1$(PROP): EXPL PARA

137 PRELIM:DQS Mibpelilihampung en ini se
surfaced now this the

tendayag ne mibawag da' ki Ukap ne
serpent then stood-afar only from Ukap and

migkahi en ini se tendayag te,
said now this the serpent relator

"Atur ka te ed-ul-ulean nu se
do-carefully you the do you since

ebpenamantaman ka ebpenuva te inged te
go-as-far-as you poison the land of

138 ruma nu. TEXT:SS "Misa," ke se
companions your even said the

tendayag, "Kena' ka ebpenuva ne netendekan
serpent not you poison then discovered

139 ku en se igkebuku nu." EXPO:EquivS "Iyan
I now the problem your that

nu igkebuku ne kena' ka ebpekehaun su
your problem link not you go-ashore because

wara' ibpeveya' nu."
none path you

P S

140 SP$_2$($\overline{\text{PROP}}$):EquivS "Iyan tumu' se untud ka kayi
that best is ride you here

141 te ulu ku." SP$_2$($\overline{\text{PROP}}$):DQS Migkahi si Ukap
the head my said relator Ukap

te, "Kena' a Mula' ed-untud su egkeandek
relator not I anyway ride because frightened

142 a ne ed-enruten nikuna." SP$_2$($\overline{\text{PROP}}$):DQS "I," ke
I of eaten you ee said

se tendayag "ne apey ra' idsapa' ke egkean a
the serpent link even only curse if eat I

143 te etew." SP$_2$($\overline{\text{PROP}}$):DQS Hane midlalag
the people interjection said

ini se tendayag te, "Kena' ka ed-apul ne
this the serpent relator not you disagree of

untud ka kayi su sebenarbenar ne ed-uluhan
riding you here because really then drop

144 ku sikew te daat te nanam." SP$_3$(RESP):SS Ara'
I you the bad the taste that

da' se nerineg ni Ukap ne mid-itindeg en
only the heard of Ukap then stood now

145 sikandin. TERM:SS Mibpemehayunggayung ne riyan
he mounted link there

en te ulu kayi te tendayag.
now the head here the serpent

'The serpent surfaced and stood off afar from Ukap and the serpent said, "Do a good job of it since you go so far as to poison the land of your friends. Even," said the serpent, "if you don't poison us, I have discovered that you have a problem. That which is your problem is that you cannot go ashore because you have no way. That which is best is that you ride here on my head." Ukap said, "I will not ride, because I am frightened of being eaten by you." "Ee," said the serpent, "Even if I were cursed I would not eat people." Said the serpent, "Don't disagree about riding here, because really my heart goes out to you." At Ukap's hearing that he stood up. He mounted the head of the serpent there.'

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52 DÉNOUEMENT: NARR PARA

146 BU$_1$:DQS Hane midlalag ini se tendayag,
interjection said this the serpent

"Embiya ve ebpekerunggu' ki en ne serukebmita
if indeed arrive we now then grab

nu ve ini se muntiya' ne kayi metahu' te
you indeed this the charm which here put the

147 lamalama te vuked ku." BU$_2$:SS Ne ara' en
front the forehead my then that now

148 rema midumaan ni Ukap. BU$_3$:SeqS Midselingkatut
also agree of Ukap stepped-off

sikandin ne kayi en te gebevasan ne migketeng
he and here now the shore and reached

din ke velad din ne iring te impengayam ke
he the hand his and like the pet the

52.1 muntiya'. BU$_n$: EXPL PARA
charm

149 TEXT:DQS Ne nekuwa rin en ini se muntiya'
then took he now this the charm

ne ke se tendayag "Ne geina ve ne
and said the serpent then since indeed link

nekuwa nu en iyan tumu' se ivelenga nu ke
took you now that best is swallow you the

muntiya' su egkekita rut langun ne etew
charm because see there all of people

ne egkeruntuwan as kati nu ne e-ehawen
who stole that cock your and steal

150 keykew." EXPO:DQS "Ne apey ra' ke ed-imetayan
you then even only if killed

ka," ke se tendayag "duen, ne kena' ka
you said the serpent there then not you

ebpatey su ayan ne kebel."
die because that which protection-against-death

P S

'The serpent said, "When we arrive, quickly grab this charm which is here at the front of my forehead." That is what Ukap did. He stepped off and was there on the shore and he reached out his hand and it was as if the charm were his pet. When he had taken the charm the serpent said, "Since you have it it is best that you swallow the charm because it is apt to be seen by all of those who stole your wild cock and they will steal it from you. Even if you are killed you will not die with this," said the serpent, "because that is protection against death."'

53 CLOSURE: NARR PARA

151 BU$_1$:DQS "Ne levundus ke en," ke se tendayag
then go-ahead you now said the serpent

152 "su edteledted ad." BU$_n$:SS Hane
because submerged I interjection

nerineg da' ni Ukap ara' se edteledted en ke
heard only by Ukap that the submerge now the

tendayag ne midlevundus en sikandin kayi te
serpent and continued now he here the

iney rin.
mother his

'"Now, go ahead," said the serpent, "because I will submerge." When Ukap heard the serpent submerge he went on to the house of his mother.'

DÉNOUEMENT: MONO CLIMACTIC DISCOURSE

54 EPISODE 1: SIM DIA PARA

153 BU$_1$:SS Hane nekeuma si Ukap kayi
interjection arrived relator Ukap here

te iney ne nekita rin en ini se kati rin
the mother his saw he now this the cock his

154 ne midsinehew en ke iney ni Ukap. SP$_1$(PROP):DQS
and cried now the mother of Ukap

Hane iyan lalag kayi te iney ni Ukap
interjection that say here the mother of Ukap

"Ampe' be ne egkehiyen ku ne ware' ke
now indeed then say I that not you

P S

red minatey su nekita ku en sikuna."
yet dead because saw I now you

155 SP$_3$(RESP):DQS "Waleng ki re' be iya" ke
do we yet indeed really said

si Ukap "ne ebpatey ki en te wara' pali?"
relator Ukap and die we now at none wound

'When Ukap arrived at his mother's house he saw his rooster and his mother cried. That which the mother of Ukap said was, "Now indeed I can say that you are not dead because I have seen you." "Do we get busy," said Ukap, "and die when we are not even wounded?"'

55 EPISODE 2: NARR PARA

156 BU$_1$:DQS Hane mid-ukara' ini se kati,
interjection crowed this the cock

ke se kati pe' ma "Ne edtehamteham ki
said the cock yet indeed link watch-out we

gunteani te merukilem su edlegkupen ki dut
now at night because raided we there

datu' ne iyan tumu" ke se kati "ne kena' ki
datu' and that best said the cock and not we

egkeandek su ed-adir ki ra' te metarem
afraid because equipped we only with weapons

157 ta." BU$_2$:SeqS Hane mid-ukara ini se
our interjection crowed this the

kati ne kena' ka egketautau Ukap te mid-ampir
cock and not you surprise Ukap at assembled

ne mge lutang se lentaka' langun te reisek
which plural guns the cannons all the small

158 dekela' ne ebetu se lutang lentaka'. BU$_3$:SS
big which shoot the machine guns

Ara' se rekela' ne ebetu ne nekepelingut
that the big which shoots then surrounded

159 te valey rin da'. TERM:EquivS Iyan di' be
the house his only that only indeed

diya' te valey rin se mge sinapang, tansiyun,
there the house his the plural rifles shotguns

P S

se birbir.
the pistols

'The cock crowed, saying, "We will watch out tonight because we will be raided by the datu' and it's best that we are not afraid because of being equipped already with weapons." The cock crowed and you don't know how they assemble, the guns and cannons, everything big and little which shoots, the machine guns. The big ones which shoot are surrounding the house. The only ones in the house are the rifles, shotguns and pistols.'

56 EPISODE 3: NARR PARA

160 BU$_1$:DQS Hane midlalag en ini se
interjection said now this the

kati, ke se kati pe' ma "Ne meinit pa'
cock said the cock yet indeed then hot yet

ke andew ne ilutu' ke en, Iney ni Ukap su
the sun then cook you now mother of Ukap because

misan kew ukasi ke egkevulun kew en ne raan."
even you die if full you now when in-advance

161 BU$_2$:EquivS Nerineg da' te iney ni Ukap ne
heard only the mother of Ukap and

iring ma te ed-ehawan sikandin se ed-ilutu'.
like indeed the stolen she the cooking

162 BU$_3$:SS Wara' da' mekeuma te edlembiran te
none yet arrived the crossing the

163 hasew, ne edi'di' en se tininda' nu. BU$_4$:SS
rafters and boiled now the pot your

Nekeirat en se iney ni Ukap ne mibpekituved
cooked-off now the mother of Ukap and got-vegetables

164 en sikandin. BU$_5$:SS Nekeuli' ne midtutuved
now she returned then made-vegetables

165 en. BU$_6$:SS Edidi' se tuved nu ne
now boiled the vegetables your and

166 ebpengulisung ke en te uvab. BU$_7$:SS
washed you now the coconut-shell

Hane nekeipus se iney ni Ukap ne
interjection finished the mother of Ukap and

P S

ebpengulisung ne mid-awun nu en se tininda'
washed and took-from-fire you now the pot

167 nu. BU$_8$:SS Nekeawun ka, Iney ni Ukap, ne
your dished-up you mother of Ukap and

168 mibpengaru ke en. BU$_n$:DQS Nekeipus ka se
dished-up you now finished you the

ed-aru ne mid-etekat nu en si Ukap
dishing-up and called you now relator Ukap

te, "Ne', Ukap, ne lu'lu' ke en su emun
relator now Ukap now rinse you now because so

ka mekekaan en."
you eat now

'The cock spoke, said the cock, "When the sun is still hot you cook, Mother of Ukap because even if you will be killed it's good to be already full." When the Mother of Ukap heard that, she was like someone snatched away in her cooking. The smoke had not arrived at the rafters and your pot boiled. The mother of Ukap cooked off the water and then she got vegetables. She returned and prepared vegetables. The vegetables boiled and you washed the coconut-shell dish. When the mother of Ukap finished taking the pot from the fire, she dished up the pot (of food). When you had taken the pot from the fire, Mother of Ukap, you dished it up. When you finished dishing up you called Ukap, "Now, Ukap, rinse your hands so that you can eat."'

57 EPISODE 4: NARR PARA

169 BU$_1$:SS Nerineg da' ni Ukap, ne mid-itindeg en
heard only by Ukap and stood now

170 sikandin se ebperalandalan. BU$_2$:MPurS Peralandalan
he to meander meander

171 ke en ed-ebpet kayi te senar. BU$_3$:SS Nekeuma
you now to-go here to plate arrived

172 ka kayi te senar ne midlumpeng ke en. BU$_4$:SeqS
you here to plate and squat you now

Migawed ke er te kuvung ne midlu'lu ke en ne
held you now the shell and rinsed you now and

173 midsungiten sikandin. BU$_5$:SS Hane
ate-with-fingers he interjection

P S

nekesinungguranan se kevulungan nu ne mid-engked
got-half-way in full you and stopped

174 ke en. BU$_n$:SS Diya' ke en mibpinuu te renged
you now there you now sat the under

te kati nu.
the cock your

'When Ukap heard that he stood up and meandered. You meander going here to your plate. When you arrived here at the plate, you squatted down. You took the coconut shell and you rinsed and you ate with your fingers. When you are half full you stopped. You sat down there underneath your wild cock.'

58 EPISODE 5: NARR PARA

175 BU$_n$:JuxS Hane mibpimpinuu en si Ukap
interjection sat now relator Ukap

ne ini se iney nu ne mibpenahu' en te
and this the mother your and put-away now the

kendidu wey kuvung, mge timus, mge uvab,
pot and spoon plural salt plural coconut-shells

impenahu' nu en diya' te paha.
you now there the shelf

'Ukap sat down and your mother put away the pot and spoon, the salt, coconut shells, you put away there on the shelf.'

59 EPISODE 6: NARR PARA

176 BU$_1$:MS Hane wey ke be nekeipus se
interjection and you indeed finished the

iney ni Ukap ne ebpenahu' ne mid-uli' en kayi
mother of Ukap in put-away and returned now here

te irehaan nu se ed-ahir te memeeman nu.
to bedroom your to set-out the betel-basket your

177 BU$_2$:SeqS Hane nekeipus ka se ebmama'
interjection finished you the chewing

ne ebpememetian nu ne meritan ne iring iya
and expected you who woman and like really

178 te migkasag. BU$_n$:JuxS Iring ma huntaan
the popping-of-rice like indeed now

P S

| | | | | | | |
|---|---|---|---|---|---|---|
| te | nevinsulan | ke | pe' | ne | kebulekavan | se |
| the | burning | you | yet | of | fermented-pancake | the |

| | | | | | |
|---|---|---|---|---|---|
| vetuvetu | te | mge | sinapang, | midukasan | dan. |
| exploding | of | plural | guns | attacked | they |

'And you the Mother of Ukap, when you finished putting things away went here to your bedroom to set out your betel basket. When you finished chewing, you the woman wondered what to expect and it was just like the popping of popped rice. It was like you are a fermented pancake being fried--the exploding of the guns; they attacked.'

60 EPISODE 7: NARR PARA

179 BU$_n$:SS

| | | | | |
|---|---|---|---|---|
| Hane | wey | embe | kereruwa | meenuwat |
| interjection | and | so | twice | volleys |

| | | | | | |
|---|---|---|---|---|---|
| ke | ebetu | ne | wara' | kew | medsuli'. |
| of | shot | and | not | you | revenge |

'At their shooting two volleys you refrained from taking revenge.'

61 DÉNOUEMENT: NARR PARA

180 BU$_1$:SS

| | | | | | |
|---|---|---|---|---|---|
| Hune | ve | su | iketelu | en | ne |
| then | indeed | because | third-time | now | and |

181

| | | | | | | |
|---|---|---|---|---|---|---|
| ara' | pa' | ne | midsuli' | si | Ukap. | BU$_2$:SeqS |
| that | yet | and | revenged | relator | Ukap | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Hane | wara' | da' | utew | mekedtenga' | se | kedsuli' |
| interjection | not | only | very | was-half | is | revenge |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| nu, | ne | iring | te | kedtedemi | ni Ukap | te | lantey |
| your | and | like | the | reminder | of Ukap | the | rattan-mat |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| se | etew | ne | mid-ireha' | ne | langunlangun | dut | te |
| the | people | who | are-flat | and | everyone | there | the |

182

| | | | | | |
|---|---|---|---|---|---|
| mibaya' | keniyu | ne | nehera'gera'. | TERM:SeqS | Iyan |
| path | your | link | killed | | that |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| neuna | ne | minatey | se | ratu' | ne | ara' | pa' | ke | langun |
| first | in | killed | the | datu' | then | that | yet | the | all |

| | |
|---|---|
| ne | sakup. |
| of | followers |

P S

'Then at the third attack, Ukap returned fire. It wasn't yet half of your return of fire and it reminded you, Ukap of a rattan mat, the people lying flat and everyone in the path of your fire was killed. The first to die was the datu' and only then all of the followers.'

ANTI DÉNOUEMENT: MONO CLIMACTIC DISCOURSE

62 EPISODE 1: SIM DIA PARA

183 SP$_1$(PROP):DQS Hane midlalag ke iney
interjection spoke the mother

ni Ukap te, "Iyan tumu' ne ed-uyahen te
of Ukap relator that best which revive we

red ke mge etew su ebpengeyruwan
yet the plural persons because pitied

su wara' duma ta ini te viviyag.
because none companions our here in living

184 SP$_3$(RESP):DQS Hane ke si Ukap
interjection said relator Ukap

"Ne iyan ke re' ma se lukes ke ruen
then that you only indeed the parents if there-is

185 ded ginawa nu te ked-uyag nu." TERM:SeqS
yet feeling your for reviving you

Midwaleng ke iney ni Ukap ne mid-ileven din
got-busy the mother of Ukap and spit her

ini se ratu'.
this the datu'

'The Mother of Ukap spoke, "It is best that we revive these people because they are to be pitied because we have no companions here alive." Ukap said, "You are the parent if it is your feeling you revive them." The Mother of Ukap got busy and spit on the datu'.'

63 EPISODE 2: COMPX DIA PARA

186 SETTING:SS Hane iring ma huntean te
interjection like indeed now the

mid-enew ne rumpew ini se mge etew.
raising-up of rats this the plural persons

P S
187 SP$_0$(REM): DQS Hane midlalag ini se ratu'
interjection said this the datu'

te, "Geina ve se neuyag e red Ukap
relator since indeed the reviving me yet Ukap

ne iyan ke en ratu'; siaken ke ratu' ne
then that you now datu' I the datu' link

63.1 kena' ad ederatu'. SP$_1$(PROP): NARR PARA
not I rule

188 BU$_1$: DQS "Iyan ku ve," ke se ratu'
that I indeed said the datu'

"kedlalag te iring dutun ne ruen anak
say about like that then there-is child

ku ne peteteyean ku ne misa kena' nu igkesuat
my who favored my and even not you want

ne idtehel ku iya keykew dut etuvangan
link press I really you there before

nu su tuus te sevenarvenar ed-ampu' ad
you because sign that truly submit I

189 keykew." BU$_n$: SeqS Ara' da' se nelalag dut
you that only the speech there

te ratu' ne mid-ahir rin en ke anak din
the datu' and took he now the child his

ne impepinuu rin en diya' te etuvangan ni
and sat her now there the at-feet of

Ukap.
Ukap

'It was just like rats arising. The datu' said, "Since I am revived, Ukap, you are the datu'; I the datu' will not rule. That which I have to say about it is that I have a child who is my favorite and even if you do not want her I will press you, here at your feet because it is a sign that I really submit to you." At saying that the datu' took his child and sat her before Ukap.'

63.2 SP$_2$($\overline{\text{PROP}}$): EXPL PARA

P S

190 PRELIM:DQS Hane midlalag en si
interjection spoke now relator

Ukap te, "Geina ve," ke sikandin, "ne
Ukap relator since indeed said he that

ayan se egkeuma te itungan nu ne ratu'
there the arrive the thoughts you who datu'

ne edumean ku en," ke si Ukap, su
and agree I now said relator Ukap because

mereatey se etew ne kena' eduma te pegungaya'
bad the person who not agree the desires

te ruma rin su kangkun da' ke riya'
the companion his because later only if there

te meuhet te hewii ne ruen egkedterean
the long-time the day and there bad-luck

ku ne mereatey ne mekelilimu' se kedi' ne
my and bad when pitiable the my link

egketemanan su wara' edtavang kedi'."
fate because none help me

191 TEXT:DQS Hane "Angin be perem,"
interjection against indeed hope

ke si Ukap, "te hinawa ku se kena'
said relator Ukap to feelings my that not

e pa' egkesuat ne ed-esawa su wara' pa'
I yet want link marry because not yet

192 medtaman ke kebmengmenguwed ku." EXPO:DQS
finish the youth my

"Isa ikeduwa rin," ke si Ukap, "ne
one second its said relator Ukap that

edkelilingey a ki Ina' su wara' ed-uyag
distracted I by mother because none provide

kandin; sebseveka rin da'."
her alone she only

'Ukap said, "Since," he said, "that is what has come to your mind, Datu', I will agree since it is bad if a person does not agree with the desires of his com-

P S

panions because later on, after many days, when I have had bad luck, my fate will be unfortunate and pitiable if I have no one to help me. It's not my feelings that are lacking that I don't want to get married; it is because my youth has not come to an end. Secondly, I am prevented by Mother because there is no one to provide for her; she is alone."

63.3 SP$_2$($\overline{\text{PROP}}$): EXPL PARA

193 TEXT:DQS Hane ke se ratu', "Ne
interjection said the datu' then

kena' nu igkesukul ke iney nu su embe
not you worry the mother your because why

ebpemengaan ka te valeyvaley su merukilem
look-for you the wife because night

meandew ne iyan imbe ebpeliyala' ke
day and that indeed work the

ambey rin kena' en imbe," ke se
daughter-in-law her not now indeed said the

ratu' "sikuna, Ukap, se ebpeliyala' dut
datu' you Ukap the work there

194 iney nu su ke esawa nu en." REAS:SS
mother you because the wife you now

Meames memara se ibped-ulaula dut iney nu
wet dry the errand there mother your

ki Keveyiyan ne sumala' kandin su
with sister and responsibility her because

iyan din en anak wara' en baya'baya' ku ruen.
that her now child none now authority my there

195 SP$_2$($\overline{\text{PROP}}$):DQS Hane midlalag si Ukap
interjection spoke relator Ukap

te, "Embiya ebpenuhuren ku ne merendud e pa'
relator if think-about I then sad I yet

ne ed-esawa su kurang pa' nevenar ke itungan
in marrying because lacking yet truly the thoughts

196 ku. SP$_2$($\overline{\text{PROP}}$):DQS Hane ke se ratu',
my interjection said the datu'

P S "Ne pemekelaya nu en ke itungan nu;
then cause-to-grow-up your now the thoughts your

197 kena' nu en isihid." SP$_3$(RESP):DQS Hane
not you now put-off interjection

midlalag en si Ukap te, "Pengapug
spoke now relator Ukap relator prepare-a-chew

ke en, Vai, su egkawing ki te ginawa ta."
you now sister because marry we the feelings our

63.4 TERM: NARR PARA

198 BU$_1$:SS Nerineg da' kayi te raha ne mid-ipas
heard only here the girl and put-lime

199 en te memaan. BU$_n$:SeqS Ne nekeipus ka se
now the chew now finished you the

ed-ipas, luluni te namat, ne idsungit nu
lime rolled the leaf then put-in-mouth you

en ki Ukap, ne mibmama' ke en dema ne raha.
now of Ukap and chewed you now also who girl

'The datu' said, "Don't you worry about your mother because why else would you look for a wife because night and day the one who will work will be her daughter-in-law; it is not," said the datu', "you, Ukap, who will work for your mother because your wife will do it. Whether the errand of your mother for sister is in rain or sunshine it is up to her because she is her child now; I have no more authority there now." Ukap said, "If I think about it I am still hesitant to marry because my intentions are lacking." Said the datu', "Mature your thinking; don't put it off." Ukap said, "Prepare a chew, Sister, because we will wed our feelings." The young lady heard that and she put lime on the chew. When you finished putting the lime, rolling it in a leaf, you put it in the mouth of Ukap and you the young lady chewed also.'

64 EPISODE 3: SIM DIA PARA

64.1 SP$_1$(PROP): EXPL PARA

200 TEXT:DQS Hane nekeipus kew se ebmama'
interjection finished you the chewing

ki Ukap ne midlalag en ini se ratu' te,
with Ukap and spoke now this the datu' relator

P S

"Iyan tumu' ne ed-uli' ki diya' te valey rey
that best link return we there to house our

su egkerimenseng a ne ed-ubpa' te valey
because perspire I when dwell the house

201 ne melihet." EXPO:DQS "Iyan meupiya," ke
which small that best said

se ratu' "ne rutun ki te valey ku su
the datu' link there we the house my because

meluhad."
spacious

202 SP$_3$(RESP):DQS Hane nerineg en ni Ukap
interjection heard now by Ukap

ne ke sikandin, "Ne iyan tumu' se ebpekegkurag
and said he then that best is group-by-group

ki," ne mibpenines ke en rutun ne meritan ne
we and pack you now there who woman and

203 mid-ipanew kew en. TERM:SS Mid-una en ini
go you now went-first now this

se iney ni Ukap.
the mother of Ukap

'You finished chewing with Ukap and the datu' spoke, "That which is best is that we return there to our house because I perspire when I dwell in a small house. That which is good," said the datu', "is that we go there to my house because it is spacious." Ukap heard that and he said, "It's best that we go group by group," and you the woman packed now. The Mother of Ukap went first.'

65 EPISODE 4: NARR PARA

204 BU$_1$:SeqS Hane mid-itindeg si Ukap
interjection stood relator Ukap

se edtundug kayi te esawa nu, geweri nu, Ukap,
to follow here the wife your holding you Ukap

205 ini se upi' ne enduen ke kati nu. BU$_2$:SS
this the case and like-that the cock your

Hane ke se kati, "Ne kena' e pa'
interjection said the cock then not I yet

P S

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | nikuna | tekewi | te | egawed | su | ed-ukara' | e | pa'," |
| | you | try | to | hold | because | crow | I | yet |

| | | | | | | |
|---|---|---|---|---|---|---|
| 206 | ke | se | kati. | BU$_3$:MS | Hane | medrengat |
| | said | the | cock | | interjection | started |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 207 | se | ed-ukara' | se | kati. | BU$_n$:SS | Pengkusa | nu | te |
| | to | crow | the | cock | | finish | you | the |

| | | | | | |
|---|---|---|---|---|---|
| | ed-ukara' | ne | mibpemehi'pi' | ke | en. |
| | crowing | and | flapped-wings | you | now |

'Ukap stood up to follow your wife, holding, Ukap, the case and also your wild cock. The cock said, "Don't try to hold me because I will crow yet," said the cock. The cock started to crow. Finishing crowing, you flapped your wings.'

66 DÉNOUEMENT: NARR PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 208 | BU$_1$:SS | Hane | nesebutan | ni | Ukap | ini | se |
| | | interjection | understood | by | Ukap | this | the |

| | | | | | |
|---|---|---|---|---|---|
| 66.1 | ked-ukara' | te | kati | rin. | BU$_2$: EXPL PARA |
| | crowing | the | cock | his | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 209 | TEXT:DQS | Hane | ke | si | Ukap | pe' |
| | | interjection | said | relator | Ukap | yet |

| | | | | | | |
|---|---|---|---|---|---|---|
| 210 | ma, | "Ne | ebpevenar | ad | keykew." | REAS:DQS |
| | indeed | link | accused | I | you | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Su | iyan | lalag | kayi | te | kati | nu | se, | "Iyan |
| because | that | say | here | the | cock | your | is | that |

| | | | | | | |
|---|---|---|---|---|---|---|
| tumu'," | ke | se | kati, | "se | edtidtu | ad |
| best | said | the | cock | that | go-directly | I |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| te | kedi' | ne | valey, | geina," | ke | se | kati, |
| the | my | link | house | since | said | the | cock |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| "ne | wara' | ka | meduma | te | penduan | ku, | ne | iyan |
| link | none | you | agree | to | orders | my | and | that |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ku | penduan | keykew," | ke | se | kati, | "ne | kena' |
| my | orders | you | said | the | cock | link | not |

| | | | | | | |
|---|---|---|---|---|---|---|
| ka | ed-esawa | su | engkey | pe' | be | se |
| you | marry | because | what | yet | indeed | the |

| | | | | | |
|---|---|---|---|---|---|
| ed-engkeran | nu | te | langunlangun | ne | sangkap |
| stopping | your | the | all | of | things |

P S

nu en ne kena' ku egketuenan," ke se kati,
your now and not I know said the cock

"ke ebmenmenuwen ke pa' te kegkaan nu,
the how-about you yet in eating your

kebevelegkasan nu, ne kena' nu en egkepemenga'
clothing your and not you now find

su sebenarvenar ne mid-uluhan ku sikuna
because truly link dropped I you

te raat te nanam."
the bad the taste

211 BU$_3$:SeqS Hane midwaleng ini se kati ne
interjection get-busy here the cock and

212 iring te midreneb ne lana sikandin. BU$_n$:SS
like the melted which oil he

Nekeeleng-eleng si Ukap su wara' en ke
looked-around relator Ukap because none now the

kati rin.
cock his

'Ukap understood the words of the crowing of his cock. Said Ukap indeed, "I am rightly accused by you." Because what the cock had said was, "It is best that I return directly to my house since," said the cock, "you didn't agree to my orders and my order to you," said the cock, "was that you not marry because why will you terminate all the things that you get and now I don't know what will happen to you for food and clothing and you won't now find it because truly my heart had gone out to you." The wild cock got busy and he was like oil which had melted. Ukap looked around because his cock was gone.'

EPISODE 5: EPISODIC DISCOURSE

67 EPISODE 1: NARR PARA

213 BU$_1$:MS Hane mid-ipanew kew en, Ukap, se
interjection went you now Ukap to

214 ebpeayun kayi te valey te enuhang nu. BU$_2$:SS
go here the house of in-laws your

Nekeuma kew te bunsuran te eheran, ne
arrived you at bottom the ladder then

P S
215 mibpenelikatkat kew en. BU$_3$:SS Nekesampew
ran-up you now arrived-at-top

kew Ukap se reruwa ne etew, ne midtutulid
you Ukap the two who persons and unrolled-mat

216 en se esawa nu. BU$_n$:SeqS Nekeipus ka se
now the wife your finished you the

edtulid, ne mid-ireha' en si Ukap ne
unrolling then lie-down now relator Ukap and

iring ma huntaan te ebukbukan te
like indeed now the sprinkled-with-ashes the

avu se paras ni Ukap.
stove the face of Ukap

'You left, Ukap, to go here to the house of your in-laws. When you arrived at the foot of the ladder, you ran up. When you two people arrived at the top of the ladder, your wife unrolled the mat. You finished unrolling the mat and Ukap lay down and it was as if his face had been sprinkled with ashes.'

68 EPISODE 2: SIM DIA PARA

217 SP$_1$(Q):DQS Hane midlalag en ini se
interjection spoke now this the

enuhang ni Ukap te, "Kehiya nu Manak ke
in-law of Ukap relator tell-us you child if

218 engkey se igkebuku nu." SP$_3$(A):DQS "Ew," ke
what the problem your oh said

se esawa ni Ukap, "ne iyan igkebuku ni Ukap
the wife of Ukap link that problem of Ukap

se ke eketu' da' te kebpengelaglag tew
is that simultaneous only the leaving our

ne neawa' ke kati su midtidtu rut
then departed the cock because went-directly there

kemuney ke ayam din su ara'," ke se esawa
owner the pet his because that said the wife

ni Ukap, "se kati ne iyan kemuney keta' se
of Ukap the cock link that owner that the

P S

raha te Elimugkat ne insunged din da'
young-lady of Elimugkat which give she only

ki Ukap te upus ne egkeayuayu su nerayirayi
to Ukap until end of time because to-help

si Ukap te kebpengaangkaan din,
relator Ukap with food their

kebevelagkasan dan te iney rin su rutun
clothing their with mother his because there

219 mekedsumbuwan te kati." $\text{SP}_0$(REM):DQS Hane
came-from the cock interjection

ke se ratu', "Ne ebpekewerean e ves dut
said the datu' then ignored I indeed there

te anak ku se neniya' ku ne idurun se
by child my the making-little my in attitude the

reisek da' ne egkeawa' su embiya egkeawa'
small only which apt-to-go because if apt-to-go

en," ke se ratu', "ne ebeleharan su awal
now said the datu' then never-mind because custom

dut tamuk te kegkeawa' din."
there wealth the leaving its

'The father-in-law of Ukap said, "Tell us, Child, what your problem is." "Oh," said the wife of Ukap, "the problem of Ukap is that at the same time we left to come here his wild cock was taken away because it went straight to its owner because that cock," said the wife of Ukap, "its owner is the young lady of Elimugkat which she gave to Ukap until the end of time in order to help him with their food and clothing together with his mother, because these came from the cock." The datu' said, "My child is not copying my attitude of refusing to worry over something (wealth) that is soon gone, because when it is gone," said the datu', "never mind, because it is the fate of wealth to disappear."'

69 EPISODE 3: EXPL PARA

220 TEXT:SS Hane misan kedlalag ni Ukap ne
interjection even speech of Ukap link

kena' din egkegaga su wey rin ebpenuhura se
not he able because when he think-about the

P S

langunlangun ne egkegaga rin en su keta'
all link wealth his now because there

din egkegaga, te egkeemungan dut kati, su
he able with help there cock because

embiya kena' ke kati se in-untung ki Ukap, ne
if not the cock the given to Ukap which

pupus te kantur ne kegkeayuayu rin su wara'
end of time then poverty his because none

ebpeminehan din te meupiya ne itungan ke
listen-to he regarding good link thinking if

kena' ke inturun kandin, su reisek dekela'
not the bestowed him because small big

ne ebpegitungen din, ne rutun din ebpemineha
which think he then there he listens

te kati.
the cock

'Ukap could not even speak because he was thinking of all the wealth he had had because of the help of the wild cock because if it had not been for the wild cock bestowed upon Ukap he would have been forever poor because he would not listen to anyone's good advice if not for the cock bestowed upon him because whatever he wanted, big or little, he looked to the cock for it.'

70 EPISODE 4: EXPL PARA

221 TEXT:DQS Hane midlalag ini se ratu', ke
interjection spoke this the datu' said

se ratu', "Ne kayi ke ra' ne meketu din ne kati
the datu' then here you yet which soul his of cock

su ed-ip-ipanew ka ne egkeruuhan ke pa' se
because go you then weighted-down you yet in

222 edsenggeley te upi'. EXPO:DQS "Mesi' e ve,"
carrying the case instead I indeed

ke se ratu', "Siak imbe se beliwas en dut
said the datu' I indeed the exchange now there

kati su reisek dekela' ne egkeuma te itungan
cock because small big then arrive at thoughts

P S

nu ne kayi nu pemineha te kedi'."
your then here you listen to me

'The datu' spoke, said the datu', "Just imagine when you travel how weighted down you will be carrying that case. Instead there is me; I will be the substitute for the cock because small or large, whatever comes to your mind you listen to me for it."'

71 EPISODE 5: EXPL PARA

223 PRELIM:DQS Hane midlalag en si Ukap
interjection spoke now relator Ukap

te, "Iyana e ra' merungkug ne kegkelihi'lihi'
relator only I just sad link thinking-about

224 ku rut kati?" TEXT:DQS "Kesuatan ku en," ke
my there cock want I now said

si Ukap, "te merungkug."
relator Ukap to sad

'"Do you think I am sad thinking only about my cock? I just want to be sad."'

72 DÉNOUEMENT: EXPL PARA

225 TEXT:DQS "Iyan de' be," ke se ratu', "se
that only indeed said the datu' that

embiya meselem ne sengkiyew ka te vulu', ne
if morning then grasp you the bolo and

mebpengemanga se egkamet, su ara' da'
sharpening for field-making because that only

imbe," ke se ratu', "se keupiyanan ta se
indeed said the datu' is livelihood our the

egpengengawid."
farming

'"What you are going to do," said the datu', "is tomorrow morning take your bolo, and sharpening it make a field, because that is our livelihood here," said the datu', "to farm."'

226 FINIS:SS Ara' da' taman.
that only end

'That is all.'

## PROCEDURAL DISCOURSE
Manobo Farming
Ilianen Manobo

P S
1 APERTURE: discourse topic phrase

Iyan uleula te Menuvu' te kebpengengawid.
that custom of Manobos in farming

'The Manobo custom of farming.'

PROCEDURE 1: PROCEDURAL DISCOURSE

1 PROCEDURE 1: EXPL PARA

2 TEXT: SS Ne embiya egkeuma en ke kibpemeula
link if arrives now the planting

te parey wey sanley ne ke kemuney rut te
of rice and corn then the owner there the

pengengewiran ne ebpengakat te menge meama te
field then get-help of plural men in

3 kebpeteyabpes. EXPO: SS Sika se meama ne
clearing those the men who

migemew te ara' en ne kebpeteyabpes ne ara'
come-out to that now link clearing then that

en dema ke egketevangan dut te neuna ne
now also the be-helped there by first of

4 mibpengakat. EXPO: SS Apey ra' sika meama ne
helpers even only those men who

wara' meakat ke migemew te ara' ne kinepepeamung
not invited if come-out for that link work-group

ne egketevangan su iyan din uleula ara' ne
then be-helped because that he do that link

mid-iket sikandin su apey merakel ke ebpeketavang
tied he because so many the must-help

5 kandin. TERM: SeqS Edraut te ebpekedlabi senge
him will-last to over one

pedian ke kebpetebtevanga' te kedteyabpes ne
week the helping-one-another in clearing then

P S

| | | | | | | |
|---|---|---|---|---|---|---|
| ampa' | ne | egkengeipusan | ke | langun | ne | edteyabpesen. |
| next | then | finished | the | all | of | clearing |

'When it is nearly time for the planting of rice and corn, the owner of the field, he gets help from other men for clearing. Those men which come for that first clearing, they also are the ones to be helped by the others who helped in the initial clearing. Even the men who were not invited, if they come to help they will be helped because what they have done is to tie the others so that many will help them. Their helping each other will last for more than one week and then all of the clearing is finished.'

2 PROCEDURE 2: EXPL PARA

6

| | | | | | |
|---|---|---|---|---|---|
| TEXT:SeqS | Neipus | ke | kebpeteyabpes | ne | ebehayan |
| | finished | the | clearing | then | given |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| pa' | te | hewii | ke | menge | teyabpes | ne | ampa' | ne |
| yet | the | day | the | plural | clearers | then | next | then |

7

| | | | | | |
|---|---|---|---|---|---|
| ebisulan. | EXPO:SS | Embiya | wara' | metutungi | ke |
| burning | | if | not | burned | the |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ruma | ne | sagbet | ne | iyan | be | maa | uleula | keta' |
| other | of | brush | then | that | indeed | again | do | that |

8

| | | | | | |
|---|---|---|---|---|---|
| ne | edrepuhan. | TERM:SeqS | Ebpemekpeken | ke | deisek |
| then | gathering | | cut-out | the | small |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| dekela' | ne | tued | ne | sika | dereisek | ne | terekayu |
| big | of | stumps | and | those | small | of | trees |

| | | | | | | |
|---|---|---|---|---|---|---|
| ne | ibpemehimbin | ne | ara' | pa' | ne | edsulsulan. |
| which | stacked | then | that | yet | and | burning |

'When the clearing is finished the men who cleared are given a day and then next, the burning. If some of the brush is not burned that which is done is to gather it. The big and little stumps will be cut and the small trees and they will be stacked at the edge and only then burned.'

3 PROCEDURE 3: EXPL PARA

9

| | | | | | | |
|---|---|---|---|---|---|---|
| TEXT:SS | Hune | ve | su | egkengeipusan | en | te |
| | when | indeed | because | finished | now | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ebpeminsul | ke | langun | ne | menge | teyabpes | ne | ebpemeup- |
| burning | the | all | of | plural | clearers | then | agree- |

P S

upakatey en maa ke menge meama ke keenu
together now again the plural man if when

edrudsui se kedadu wey engkey ki pengengewiran
begin the plowing and whose relator field

10 se ed-unaan pa' te eguvar. EXPO:SeqS
the be-first yet to plow-first-plowing

Kayi te keguvar ne edraut te deruwa ne
here in first-plowing link last until two of

pedian ke kedadu, ne ara' pa' ne ebpemekeipus.
weeks the plowing and that yet and finished

'Then when all of the men have finished the burning the men will agree on when to begin the plowing and whose field will be first in the first plowing. The first plowing, it will last for two weeks of plowing and then it will be finished.'

4 PROCEDURE 4: EXPL PARA

11 TEXT:SeqS Egkengeipusan te eguvar ne
finished the first-plow then

edsembanen en ne ara' pa' ne idtundug ke
second-plowing now and that yet then follow the

12 kebpekaras. EXPO:EquivS Ini se kebpekaras
harrowing this the harrowing

ne iyan da' ebpekehelevek ne ke kemuney
link that only will-work then the owner

rut te pengengewiran su iyan da' egketevangan
there of field because that only help

dut menge meama ne sika kedteyabpes wey ke
there plural man then that clearing and the

13 kedadu. EXPO:SS Ini se kebpekaras ne
plowing this the harrowing link

ebpemburunen ke deisek dekela' ne nehangu ne
gather the small big link dried of

utan dut te pengengewiran su apey meawang
brush there in field because so clean

P S

| | | | | | | |
|---|---|---|---|---|---|---|
| ke | embiya | ebuvuran | en | etawa | ke | ebpemulaan |
| the | if | planted-rice | now | or | the | planted |

14

| | | | | | | |
|---|---|---|---|---|---|---|
| ma | te | sanley. | EXPO:SS | Kena' | ke | kebpemurun |
| again | in | corn | | not | the | gathering |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| da' | su | sika | rema | ked-awa' | dut | utan | ne |
| only | because | that | also | removing | there | brush | which |

| | | | |
|---|---|---|---|
| wara' | mesemuwat | te | edadu. |
| not | turned | by | plow |

'When the first plowing is finished then it will be plowed a second time then the harrowing follows. The harrowing, the one who will do it is the owner of the field because the men will only help with the clearing and the plowing. The harrowing, it is done to gather up the small and large brush which has dried on the field so that it will be clean if planted in rice or also if planted in corn. It is not only the gathering but the removal of the brush which was not turned under by the plow.'

15

| | | | | | |
|---|---|---|---|---|---|
| CLOSURE:SS | Neipusan | be | te | ebpekaras | su |
| | finished | indeed | the | harrowing | because |

| | | | | | | |
|---|---|---|---|---|---|---|
| sika | pengengewiran | ne | meawang | en | ne | ampa' |
| that | field | then | clear | now | then | next |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ne | egutuk | te | hewii | te | kebuvuri | wey | etawa |
| and | set | the | day | for | planting | or | alternative |

| | | | |
|---|---|---|---|
| rin | be | ke | ed-uran. |
| it | indeed | the | rain |

'When the harrowing is finished because the field is clear, then the day is set for planting or as an alternative they will wait for rain.'

PROCEDURE 2: PROCEDURAL DISCOURSE

5 APERTURE: EXPL PARA

16

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| TEXT:SeqS | Embiya | ve | egkeuma | en | ara' | se | hewii |
| | if | indeed | arrives | now | that | the | day |

| | | | | | | |
|---|---|---|---|---|---|---|
| ne | migutukan | te | kebuvur | ne | edwaleng | ke |
| which | set | the | planting | then | gets-busy | the |

| | | | | | | |
|---|---|---|---|---|---|---|
| kemuney | rut | te | pengengewiran | ne | ebpendiya' | te |
| owner | there | the | field | and | go | to |

P S
17 menge kereremihey rin se ebpengakat. EXPO:SS
plural neighbors his to get-help

Wey ebpendiya' te ruen edtuusan din se ebpeketau
and go to has sign his the know

mekeatag te kebuvur din.
regarding the planting his

'When the day arrives which has been set for planting the owner of the field goes to his relatives to get help. And he will go to the shaman for information relative to planting.'

6 PROCEDURE 1: EXPL PARA

18 TEXT:SS Embiya be meapun en ne edwaleng
if indeed afternoon now then get-busy

ke meama ne mebaal te perevenian diya' te luuk
the men and make the seed-box there in middle

19 te dadu. EXPO:SS Wey ebudsud te reisek ne kayu
of field and erect the small of pole

ne med-ewean te upis su ebperewitingan te
which stripped of bark because tied-to the

20 tavas ne meputi'. EXPO:SS Wey deruwa rema ne
cloth which white and two also of

deisek ne terekayu ne ebitinan te selengkat.
small of trees which tied-on of food-platforms

'When it is afternoon the men will get busy making a seed box there in the middle of the field. And he will erect a pole which has been stripped of bark because he will tie a white cloth on it. And two small poles on which food platforms are mounted (are also erected).'

7 PROCEDURE 2: EXPL PARA

21 TEXT:SeqS Neuma ke meselem ne ara' en ne
arrived the morning of that now link

kebuvuri ne edwaleng ke meritan ne med-ilutu'
planting then get-busy the women and cook

22 wey edsumbali' te manuk ne igkenduli'. EXPO:SS
and slaughter the chickens for ceremony

P S

Nekelutu' ne ebpemendiya' en ke langun te
cooked then go now the all to

perevenian su edsakup te kebpenawagtawag te
seed-box because attend the praying of

welian rut te menge kelayag, ivevasuk, pemula.
shaman there the plural Kelayag Ivevasuk Pemula

'When morning arrives of the planting day, the women get busy and cook and kill chickens for the ceremony. When it is cooked everyone goes to the seedbox because they will attend the praying of the shaman to Kelayag, Ivevasuk and Pemula.'

8 PROCEDURE 3: EXPL PARA

23 TEXT:SeqS Nekeuma diya' te perevenian ne
arrived there at seed-box then

edwaleng ke meritan ne mebpengaru ne tehui te
get-busy the women and dish-up and put the

emey ke selengkat wey empawi te etelug.
rice the food-platform and top with egg

24 EXPO:SS Diya' te kilid te selengkat ne
there the edge of food-platform then

midenaan te menge inipas te memaan wey
put the plural chew of betel-chew and

25 tebaku'. EXPO:SS Neipus ke kebpendena' dut
tobacco finished the placing there

te langun ne menge kenduli' ne ebpengumew-umew
of all of plural ceremony then pray

ke weliyan.
the shaman

'When they arrive at the seedbox the women get busy and dishing up the food they fill the food platforms and place eggs on the top. There at the edge of the food platforms they place some betel-chew and tobacco. When they finish placing all of the offerings, then the shaman prays.'

P S

9 PROCEDURE 4: EXPL PARA

26 TEXT:SS Nekeipus ke kebpengumew-umew ne
finished the praying then

ara' pa' ne edsumbelien ke seveka ne manuk
that yet then slaughter the one of chicken

ne uhis su ibpelengesa rut te langun
which white because sacrifice there of all

ne parey ne ibuvur.
of rice which planted

'When they finish praying then they slaughter one white chicken as a sacrifice for all of the rice which is planted.'

10 CLOSURE: EXPL PARA

27 TEXT:SeqS Embiya ve langun ne nengekeipus
if indeed all link finished

en se ebpemuvur ne edwaleng ke ratu' ne
now the planting then get-busy the datu' then

ebpenenewahan dut te langun se eburun diya'
call there the all the gathered there

te mesegit se egkenduli'.
in mosque the ceremony

'When everyone has finished planting, the datu' will get busy and call everyone to gather together there in the mosque for a ceremony.'

FINIS:SS Ara' da' taman.
that only until

'That's all.'

## HORTATORY DISCOURSE

Advice to Newlyweds
Ilianen Manobo

| P | S | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1 | 1 | APERTURE:EquivS | Heini | ve | ne | senga | kuwan | |
| | | | this | indeed | link | a | different | |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| en | maa | ne | kedlalag | ku | ini | rut | te | langun | dut |
| now | indeed | link | speech | my | this | there | to | all | there |

| | |
|---|---|
| te | sikitew. |
| to | us |

POINT 1: HORTATORY DISCOURSE

2 APERTURE: HORT PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 2 | PRELIM:SS | Tehaad | ne | ini | ne | mibped-eseweey |
| | | since | link | this | link | got-married |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| sikiyu | se | anak | dey, | ne | sepulu' | te | ebuyuen | ku |
| you | the | child | our | then | ten | the | requests | my |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 3 | rut | te | langun | ne | sikiyu. | EXHOR:SS | Sikuna | ne |
| | there | to | all | of | you | | you | link |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| anak | dey | ne | meama, | ne | sikuna | ne | anak | dey | ne |
| child | our | who | man | and | you | who | child | our | who |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 4 | vayi, | ne | tulanged | kew. | REAS:CondS | Iyan | niyu |
| | woman | link | be-generous | you | | that | your |

| | | | | | |
|---|---|---|---|---|---|
| kedtultulanged, | ne | wara' | ned-uleula | ini | se |
| generosity | link | not | happen | this | the |

| | | | | | |
|---|---|---|---|---|---|
| kebped-eseweey | keniyu | ke | kena' | nepeg-umpangan | ke |
| marriage | your | if | not | agreed | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| langun | ne | sikami | ne | mge | lukes | niyu | meketaman |
| all | of | us | who | plural | elders | your | including |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| dut | te | langun | dut | te | mge | suled | niyu. |
| there | the | all | there | the | plural | cousins | your |

'This now is a different speech of mine here to all of us. Now that you are married, you our children, many are my requests to all of us. To you our child a man, and to you our child a woman, be good. Your reason for being good is that your marriage would not have been performed if all of us, your parents as well as all of your relatives, had not agreed to it.'

P S

3 POINT 1: HORT PARA

5 EXHOR:SeqS

| | | | | |
|---|---|---|---|---|
| Ini | ve | se | kebped-eseweey | keniyu |
| this | indeed | the | marriage | your |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ne | sepulu' | ne | buyuen | ku | rut | te | sikuna | ne |
| link | ten | of | requests | my | there | to | you | who |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| vayi | ne | tenggeli | nu | ke | esawa | nu | te | kegkaan |
| woman | link | take-care | you | the | mate | your | in | eating |

| |
|---|
| din. |
| his |

'Regarding your marriage, I have many requests to you the woman, take care of your husband regarding his food.'

4 POINT 2: HORT PARA

6 EXHOR:JuxS

| | | | | | |
|---|---|---|---|---|---|
| Sikuna | maa | ne | meama | ne | up-upiya |
| you | indeed | who | man | link | do-well |

| | | | | | | |
|---|---|---|---|---|---|---|
| ka | te | lelakew | niyu; | pementiyari | ka | te |
| you | in | planning | your | provide-living | you | in |

| | | | | | | |
|---|---|---|---|---|---|---|
| kesukulan | niyu; | basuk | ka | te | egkekaan | niyu; |
| needs | your | farm | you | for | food | your |

7 EXPO:SS

| | | | | | | |
|---|---|---|---|---|---|---|
| Ne | kena' | nu | edsengita | ke | langun | ne |
| and | don't | you | be-selfish | the | all | who |

| | | | | | |
|---|---|---|---|---|---|
| mge | suled | nu | sika | uyang | nu, |
| plural | cousins | your | those | brother-in-law | your |

| | | | | | |
|---|---|---|---|---|---|
| ipag | nu, | enuhang | nu, | misa | endei |
| sister-in-law | your | parent-in-law | your | even | where |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| nu | egkekita | sikandan | su | ara' | ke | ukit | dut |
| you | can-see | them | because | that | the | custom | there |

| | | | |
|---|---|---|---|
| te | sikita | ne | ebpekeesawa. |
| with | us | when | marry |

'And as for you, the man, be a good provider; produce your needs; farm for your food; build to get a house for your dwelling. Don't withhold from any of your wife's relatives, your brother-in-law, your sister-in-law, your parents-in-law, wherever you happen to see them because that is our custom when we get married.'

P S
5 POINT 3: EXPL PARA

8 TEXT:SS Ini ve ne sikuna manen ne anak
this indeed link you also who child

dey ne vayi, ne mereatey ne ed-ul-ulean nu
our who woman link bad when do you

ini se egkehiyen dut te lukes ne
this the said there by elders which

9 ebpengarankaran. EXPO:EquivS Ebpengarankaran
be-jealous be-jealous

ne ebpengelikud.
which suspect

'You also our child, the woman, it is bad that you will do this which is called by the old people suspecting your husband. Suspecting your husband is jealousy.'

6 POINT 4: COOR HORT PARA

10 TEXT:SS Sikuna maa ne meama, ne kena' ka
you also who man link don't you

ebpengelikud dut te esawa nu su tembu'
suspect there the mate your because why

ma sikita se aney ke en melimbag kayi
indeed we the at-first we now created here

te dunya ne kemenuvuan ne netail se sungguran
the world who Manobos then indicated the brideprice

ne netail se pantunan ta netail se
and indicated the dowry our indicated the

11 eseweey ta. REAS:SS Apey ra' kena' ka
marriage-goods our even only not you

ebpengelikud se meama, ne iyan ma ed-ingeranan
suspect the man then that indeed named

keta' ne edwaleng ke tamuk nu ne
that link take-effect the wealth you which

in-esawa su tembu' ma mibpenunggud
married-with because why indeed gave-bride-price

ka su ara' imbe ke edwaleng ke upama
you because that indeed the take-effect if example

P S

12 rin edupang sika se esawa nu. REAS:SS Edupang
its misbehave that the mate your misbehaves

dema ke esawa nu ne apey ra' kena' ka
also the mate your then even only not you

13 ebpengelikud, ne egketuenan nu rema. EXPO:EquivS
suspect then know you also

Iyan metau ke ed-ingeranan tew te Kerenan ne
that know the named we the Lord who

edtunggu' keyta te merukilem meandew.
watches us the night day

'You also the man, don't be jealous of your wife because that's why we Manobos, when we were first created, the brideprice was already indicated, the dowry was already indicated, the marriage goods were already indicated. Even if you the man are not jealous, what is meant by that is your marriage payment will be returned for that's why you were charged a price because that is what will be returned if, for example, your wife misbehaves. Also, if your wife misbehaves, even if you are not jealous, you will know about it. The one who will take care of it is the one we call Lord, who watches over us day and night.'

7 POINT 5: EXPL PARA

14 PRELIM:SS Ne engketa' ke red dema ne meritan.
then like-that the only also who woman

15 TEXT:SS Edupang dema ke esawa nu ne apey
misbehaves also the mate your then even

ra' kena' ka ebpengelikud ne egketuenan nu rema.
only not you suspect then know you also

16 EXPO:EquivS Iyan metau ke ed-ingeranan tew te
that knows the named we the

Kerenan ne edtunggu' keyta te merukilem meandew.
Lord who watches us the night day

'It is like that also for you the woman. If your husband misbehaves, even if you are not jealous, you will know about it also. The one who will take care of it is the one we call Lord, who watches over us night and day.'

P S

POINT 2: HORTATORY DISCOURSE

8 17 APERTURE:SS Heini ve, tulanged kew su
this indeed be-generous you because

apey ra' engkey en egked-uleula nu ne kena'
even only what now happen you then not

9 dew edtevangan sikiyu. POINT 1: EXPL PARA
we help you

18 TEXT:ElipCond Wey rey re' be edtevangi
when we only indeed help

nevenar sikiyu ke embiya egkeayuayu kew nevenar;
really you if if poor you really

19 ne ara' pa' ne edtelekepaan dew sikiyu. REAS:
then that yet then help we you

SeqS Su tembu' ma wara' kew pa'
because why indeed not you yet

neked-esawa ne impehuru rey sikuna te ebasuk.
married then taught we you to farm

20 REAS:SS Ipehuru rey sikuna te limu' su iyan
teach we you to love because that

meupiya se nekeesawa ke ra' ne metau ka ne
good the married you only then know you link

edlimu' dut te piya engkey ne etew ne
love there to any what who person who

21 ebpemenayik diya' te keniyu. RES:SS Ne embiya
comes-in there the your then if

metau ka ne edlimu' ne ara' pe' be, ne
know you link love then that yet indeed then

ibpengesawa rey sikuna.
marry we you

'This only, be good so that whatever happens (to you) we won't have to give you help. When we will give you help is if you are really poor; then only will we help you. Because that's why we taught you how to farm before you were married. We taught you to give because that which is good is that when you are married you will know how to give to your parents and you'll know how to

P S

give to whoever visits your house. If you know how to give, only then we will let you get married.'

10 POINT 2: EXPL PARA

22 TEXT:SS Ini ve maa se langun ne sunggud
this indeed indeed the all of bride-price

mge keravew, mge ahung, mge tamuk, iyan
plural carabao plural gongs plural wealth that

din egked-ulaula ayan ne embiya mereat se
its do that then if bad the

ulaula nu te meama ne se taman pira ne
do you the man then the extent how-much of

timan se ibpesunggud keykew, ne edtumanen iya
piece the bride-price to-you then give really

23 rut te egianak dut te meritan. EXPO:QuasiClEquivS
there to mother there of woman

Edutun se tehaad ne edupangdupang ka.
like-that the since link misbehave you

'All of this bride-price: the carabaos, gongs, wealth, that which will happen to the bride-price if you misbehave is that it will be given to the wife's mother. That is since you misbehaved.'

11 POINT 3: EXPL PARA

24 TEXT:SS Embiya ve ma meupiya ke uleula
if indeed indeed good the do

25 nu, ne kena' imbe ara' egketuman. EXPO:SS
you then not indeed that fulfilled

Deisek da' ke ingkevehey nu ke embiya meupiya
small only the give you if if good

26 ke ulaula nu. EXPO:SS Iyan be engketa'
the do your that indeed like-that

ne ini se enuhang nu ragkes rut te
then this the in-law your including there the

mge ipag nu, ne ebpeniid dema keykew
plural sister-in-law your who watch also you

te merukilem meandew ke engkey se uleula nu.
at night day if what the do you

P S

27 WARN:DQS Ke meupiya ke ve kandan, ne
if good you indeed to-them then

ebpekekahi te, "Id-awa' a se sunggud; kena'
can-say relator remove that the fine don't

28 ebpesunggguren su metulanged bes." EXPO:SeqS
cause-a-fine because generous indeed

"Metau ves ne edlimu' sikandin te suled
know indeed link love he the cousins

din ne metau ne edlimu' te mge lukes din
his then know link love the plural elders his

taman te mge enuhang din."
extend the plural in-laws his

'If your behavior is good, this will not come to pass. You will only have to give a little if your behavior is good. These involved are your in-laws, including sisters-in-law, who will watch you day and night to see what you will do. If you are good to them, they will be able to say,"The bride-price is removed; he will not be charged because he is generous. He knows how to give to his relatives, he knows how to give to his parents and his in-laws."'

POINT 3: HORTATORY DISCOURSE

12 29 APERTURE:SeqS Ini ve se uleula tew gunteani,
this indeed the do us now

sepulu' en ne selamat te nevurunvurun ki kayi
ten now of thanks since gathered we here

ne neketititihus ki kayi te anak tew ne mibped-esawa
and witnessed we here the child our who gets-married

su sikitew se nekahi ne menuvu' ne wara'
because we the said who Manobo then not

mula' egkehiyen dut te ingelish ne apidavit
anyway say there the in-English which affidavit

13 tew: wara'. POINT 1: EXPL PARA
our not

30 TEXT:EquivS Wara' iyan apidavit ne ke merakel
not that affidavit which the many

P S

ne ratu' ne ebpinuu wey ke langun dut te lukes
of datu who sit and the all there the elders

ne ebpinuu, ne iyan be ngaran keta' ne
who sit and that indeed name that link

egketendaan dan se itung mibped-esawa ke anak
witness they that really got-married the child

dan.
their

'Regarding our custom here, many thanks since we gathered and you witnessed here the marriage of our children because we who are called Manobos, we don't have what they call in English an affidavit; no. Since there is no affidavit, the many datus who are seated and all the parents seated, what they are called is they are witnesses that their children really got married.'

14 POINT 2: EXPL PARA

31 TEXT:EquivS Ara' be imbe mula' ke egkehiyen
that indeed indeed anyway the say

ne apidavit ne ebeelan diya' te uwis, embiya
which affidavit which made there the office if

ye su endei rapit se dupang ke
indeed because where direction the misbehave the

meama wey ke meritan, iyan be imbe
man and the woman that indeed indeed

ebpekesevetad te keselaan se sika langun dut
charged the fine the those all there

te mibpinuu ara' ne lukes dut te kinekawing
the sat that who elders there at wedding

kandan sabap se neupakatan ma nevenar
their that's-why the agreed indeed really

se kena' iyan kebped-esawa keta' te deruwa ne
that not that marry that the two who

32 etew ne ebperupdupangan sikandan. REAS:EquivS
person who misbehave they

Iyan kebped-esawa keta' ne apey rema metulanged
that marriage that then even also generous

P S

sikandan ne apey meketavang dut te etew ne
they then even will-help there the person who

33 endei kegkeayuayu ne metevangi rin dema. TERM:SS
where poor then will-help he also

Mekeamung dut te mge lukes, ne edtavang
son-in-law there the plural elders link will-help

su engketa' imbe se ukit kayi.
because like-that indeed the custom here

'That called an affidavit which is made there in the judge's office, if for instance whoever misbehaves the man or the woman, the one who pays the fine is all of the parents (elders) at his wedding since they really agreed that the marriage of these two people would not be one in which they would misbehave. The reason for a marriage like that is so that they will be generous and so they will help whoever is poor and also be helped. The son-in-law of the old people (father-in-law) will help because that indeed is the custom here.'

15 CLOSURE: HORT PARA

34 EXHOR:JuxS Ini ve se langunlangun pikikat
this indeed the all custom

35 tew, ne upianan tew iya; up-upiya ka. REAS:
our link do-well we really do-well you

EquivS Iyan nu ked-up-upiya ne keeselem ikeruwa
that you do-well then tomorrow next-day

pemematey ka lukes nu wey metulanged ka, iyan
cause-to-die you elder your and generous you that

egkekahi rut te merakel ne etew se nenuhunan
can-say there the many the person that cherished

ke lukes ni kuwa ne nekeanak sikandin te
the elders of so-and-so and gave-birth he to

36 metulanged dema. WARN:DQS Embiya leheran ka, ne
generous also if selfish you then

ebpekekahi ke etew te, "A, kena' su
can-say the person relator ush don't because

leheran iya; kena' ebehey, kena' edtavang te
selfish really don't give don't help the

/
5

P S

| | | |
|---|---|---|
| ruma | ne | egkeuru. |
| companions | who | worried. |

'All of these customs of ours, do them well; be good. The reason you'll be good is if tomorrow or the next day your parents die and you have been generous, that which everyone will say is that so-and-so's parents were really cherished and they have raised generous children. If you are selfish people will say, "Ah, no, because he is really selfish; he won't give; he won't help his companions in difficulty; he won't help his companions when they're worried."'

16 POINT 3: EXPL PARA

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 37 | TEXT:SS | Ara' | se | seveka | ne | ukit, | ne | kena' |
| | | that | the | one | who | custom | link | not |

| | | | | | | |
|---|---|---|---|---|---|---|
| egkehiyen | ne | ketulanged | ne | langun | ne | kesengkepan |
| say | which | generous | link | all | of | things |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| nu | ne | ibehey | nu | rut | te | ruma | nu; | kena'. |
| your | link | give | you | there | to | companions | your | don't |

| | | | | | | |
|---|---|---|---|---|---|---|
| 38 | EXPO:SS | Turiki | nu | ke | ruma | nu. |
| | | investigate | you | the | companions | your |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 39 | EXPO:SS | Embiya | engkey | se | egked-uleula | rin, | tevangi |
| | | if | what | the | happen | his | help |

| |
|---|
| nu. |
| you |

'Another custom, we don't say that generosity is giving away all of your things to your companions; no. Investigate your companions. According to what happens to him, give him help.'

17 CLOSURE: HORT PARA

17.1 SEC 1: HORT PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 40 | EXHOR:JuxS | Ara' | imbe; | tanudtanud | kew | nevenar. |
| | | that | indeed | remember | you | really |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 41 | EXPO:SS | Ini | ve | ke | idtelaan | ku | keniyu |
| | | this | indeed | the | instructions | my | you |

| | | | | | |
|---|---|---|---|---|---|
| su | telaan | ini | su | embiya | ebpenuru' |
| because | instructions | this | because | if | teach |

P S

| | | | | | |
|---|---|---|---|---|---|
| ne | iyan | din | egkeiringan | ne | telaan. |
| then | that | he | copy | link | instructions |

17.2 SEC 2: HORT PARA

| | | | | | | |
|---|---|---|---|---|---|---|
| 42 | EXHOR:SS | Tentenuri | nu | ve | imbe | nevenar |
| | | remember | you | indeed | indeed | really |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| su | tehaad | ne | nekeesawa | ke | en | ne | kena' |
| because | since | link | married | you | now | then | not |

| | | | | | |
|---|---|---|---|---|---|
| 43 | ka | imbe | ebpenuruen. | EXPO:SS | Ibpevaya'vaya' |
| | you | indeed | taught | | submit |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ke | en | su | wey | ke | en | ed-eheti | ke | embiya |
| you | now | because | then | you | now | scolded | if | if |

| | | | | | |
|---|---|---|---|---|---|
| 44 | edupangdupang | ka. | WARN:SeqS | Iyan | ked-ehet |
| | misbehave | you | | that | scolding |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| keykew | ebpedsuwayen | kew | rut | te | esawa | nu | ne |
| you | separated | you | there | the | mate | you | and |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| langun | dut | te | tamuk | ne | impenunggud | nu | ne |
| all | there | the | wealth | which | paid | you | then |

| | | | | | | |
|---|---|---|---|---|---|---|
| wara | keykew | su | sabap | te | edupangdupang | ke |
| not | yours | because | caused | from | misbehave | you |

| | | | | |
|---|---|---|---|---|
| ma | rut | te | esawa | nu. |
| indeed | there | the | mate | your |

'That's all; remember well. This is what I'm advising you, because if you will teach, that which he will conform to is your advice. Indeed, remember well because now that you're married you'll no longer be taught. Submit now because you won't be scolded unless you misbehave. The way in which you'll be scolded is you'll be separated from your wife and none of your wealth which you paid will be yours because of your misbehavior to your wife.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 18 | 45 | FINIS:SS | Wara' | imbe | dimalas | ka | te | langun | su |
| | | | not | indeed | more | you | the | all | because |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ara' | ke | ukit | ne | nekita | ku | ne | netuenan | ku | rut |
| that | the | custom | which | saw | I | and | know | I | there |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| te | kelukesan | te | enenayan | ne | melimbag | dut | te | langun |
| the | elders | from | first | of | creation | there | the | all |

P S
dut te sikami.
of the us

'You have no more instructions because that is the custom that I learned from my elders from the beginning of creation of all of us.'

## DRAMATIC DISCOURSE
### The Brothers
### Ilianen Manobo

P S
1 APERTURE:SS Nekedtelavuk ini se teleari rut
attended this the siblings there

te pedian.
the market

'These brothers attended the market.'

1 EPISODE 1: COMP DIA PARA

1.1 EXCH 1: SIM DIA PARA

2 $SP_1$(Q):DQS Nekegkita en ne mibpeinseey
saw-each-other now link asked-each-other

ran ke, "Menu, engkey red se riya' te
they how-about-it what yet is there with

3 keniyu; engkey se egketemanan niyu?" $SP_3$(A):SS
you what is extent you

"Wara' ded maa menge kakey ne
none still indeed plural older-brother link

meraat ne egketemanan dey su duen ded
bad extent our because there still

maa rut te sesangan ne egked-uleula ku."
indeed there of enough that can-do I

1.2 EXCH 2: SIM DIA PARA

4 $SP_1$(Q):SS "Engkey redse' keykew ne egketemanan
what begins your now extent

5 su pemekebpenseva' ki ini." $SP_3$(A):SS
because share we here

"Negiring ded ke egked-uleula nu ne ked-uleula
same still the doing your now doing

P S

6 ku red dema." $SP_0$(REM):SS "Meupiya red ara'
I still also good still that

su wara' ded meraat ne egketemanan ta."
because none yet bad link happened us

'When they saw each other they enquired, "How about it, how is everything with you; how are you coming along?" "Nothing bad, brother, has happened to my family because I still have plenty of work." "What is happening with you because let's share (experiences) here." "I am doing just about the same as you are." "That's good because nothing bad has happened to either of us."'

2 EPISODE 2: EXPL PARA

7 TEXT:QuasiClEquivS "Merehen ma se ini en
difficult indeed is this now

se keyta ne nerenged se iring kayi ne ked-ubpa'
link our link over link like this the way-of-life

8 ta." EXPO:SS "Su kerengan pa' rut te
our because of-old yet there of

kelukesan ne kena' imbe iring kayi ke kedsuled
elders now not indeed like here the being-related

9 te ebpeked-ulewara'." EXPO:JuxS "Ne mesi' be
of stick-together now instead indeed

se iring en kayi ne kena' egkepakey ne iring te
is like now here link not possible that like of

egkaan ne igkampa' ta rut duma ta; ke keyta
eat the share-all we there companion our the our

10 ne lenged ne egkeapas ta." EXPO:JuxS Ne iyan
now possessions link make-do we now that

da' tumu' ne egkeayuayu ki su meambe ke
only preferred then poor we because why the

menge lukes ta ne egkeayuayu red; iyan ki pe' be
plural elders our now poor yet that we yet indeed

11 se inenakan mewasa. TERM:SS Asal ma ne
link children rich as-long-as indeed now

neandang ke ed-ubpaan ta ne ke' ki mepingkal.
of-old the dwelling our now not we complain

P S

'"What is difficult for us is this new way of living hanging over us. Because the old days with our forefathers was not like today in relation to relatives sticking together. Instead, today it is not possible to share everything in our eating with our companions; each has to make his own possessions do. It's alright that we're poor because we're accustomed to it and how (anyway) can we get rich when our elders are still poor. As long as we have our inherited property, we won't complain."'

3 EPISODE 3: SIM DIA PARA

3.1 $SP_1$(REM): EXPL PARA

12 TEXT:SS Ne ebpesuwaya' ki en su pemenga'
now separate we now because look-for

ke en dut te lusud dut te pedian te igkesuat
you now there of inside there of market for want

nu te ebpemasa su lauglaug e pa' dema
you to buy because wander-around I yet also

ebpenginteng a rema te intelaan kedi' dut te esawa
looking-for I also of to-order me there of wife

13 ku. EXPO:EquivS "Ne iyan din intelaan se pepemasa
my now that she order is buy

kedi' te memaan wey tebaku' wey namat su
me of betel-nut and tobacco and betel-leaf because

ara' da' dema ke igkesuat dut te meritan."
that only also the want there the woman

3.2 $SP_2(\overline{\text{REM}})$: EXPL PARA

14 TEXT:SS "Ne mehaan e re' dema ed-uli' su
then soon I only also go-home because

15 ware' e pa' mekelingkus se ed-alad." REAS:SS
not I yet finish the make-fence

"Nelewangan a te vavuy ne sesangan ne ed-ereken
entered I by pigs link enough who smell

16 ke sandley ku su ebpengeyuva en." EXPO:SS
the corn my because maturing now

P S

| | | | | | | |
|---|---|---|---|---|---|---|
| "Ne | nekedredsa' | ini | se | mevaher | ne | helevek." |
| now | began | this | the | hard | of | work |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 17 | EXPO:SeqS | "Kayi | en | se | ed-alad | ne | kayi | en |
| | | here | now | is | build-fence | and | here | now |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| se | bevaley | ne | merakel | pa' | ini | se | ebpekesalak |
| is | build-house | and | many | yet | these | link | coming-to |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 18 | kedi' | ne | vitiyara." | EXPO:JuxS | "Iring | ad | te |
| | me | for | counsel | | like | I | by |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| medlintad | ne | lana | mibpeeneng-eneng | a | rut | te | langun |
| stopped | as | oil | rested | I | there | of | all |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ne | nerineg | ku | ne | lalag | su | mid-ipus | ku | ke |
| that | heard | I | of | words | because | finish | I | the |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 19 | kedi' | ne | helevek." | EXPO:SS | "Wey | ku | edsenguli |
| | my | of | work | | and | I | do |

| | | | | |
|---|---|---|---|---|
| su | ed-ilis | en | ke | helevek." |
| because | other | now | the | work |

'"Well let's part now because you'll look inside the market for what you have to buy and I'll look also for what my wife has asked for. What she wants me to buy for her is betel-nut (chew), tobacco, and leaves (for wrapping chew), because that's what women like." "I'm going home soon also because my fence isn't finished. I'm being overrun by pigs who smell my corn which is getting ripe. All the hard work has come at once. Now there is fence-building and house-building, and many are also coming to me for counsel. I was at a stand-still (paralyzed) and I'm ignoring all I've heard (requests for counsel) because I'll finish my own work first. Later I'll do the other things because they are my other responsibilities."'

## DRAMATIC DISCOURSE
Aunt and Sister
Ilianen Manobo

P S

### EPISODE 1: EPISODIC DRAMATIC DISCOURSE

1 EPISODE 1: COMP DIA PARA

1.1 EXCH 1: SIM DIA PARA

1,2 SP$_1$(Q):SS Endei ka ebpuun? SP$_3$(A):SS Aya',
where you come-from aunt

ew, riyan a ebpuun te ikianggam, su
oh there I come-from at Uncle's because

mibpenavit a te kesila' dut te esawa
gathered I the sweet-potatoes there the wife

ni Anggam.
of uncle

1.2 EXCH 2: UNRESOLVED COMP DIA PARA

3 SP$_1$(REM):SS Maa, duen ded bahas dut
indeed there-is yet fruit there

4 te kesila' dan. SP$_0$(REM):MPurS Edsuvar
the sweet-potato their be-next

a ebpenavit.
I gathering

'"Aunt, oh, I am coming from Uncle's house because I gathered sweet potatoes from Uncle's wife." "Indeed, are their sweet potatoes still bearing? I will be next in gathering."

2 EPISODE 2: SIM DIA PARA

5 SP$_1$(Q):SS Pendei ke ve ma ayan?
where-go you indeed again there

6 SP$_3$(A):SS Ew, pendian a te ikiapu' su
oh go I to grandfather's because

7 midsuhu' a ni Ama'. SP$_0$(REM):SS Ibpeperisa'
sent I by Father find-out

kedi' ni Ama' ke edlaus ded si Apu'
by-me by Father if proceed yet relator grandfather

P S

kebpengireha'.
camping out

'"Where are you going next?" "Oh, I am going to Grandfather's because Father sent me. Father will find out through me if Grandfather will go ahead with plans to camp out."'

3 EPISODE 3: SIM DIA PARA

8 SP$_1$(PROP):SS Wey, levundus ke en, su
then go-ahead you now because

edlevundus ad dema, su wara' duma nu
go-ahead I also because not companion your

9 ayan te ed-ipanew. SP$_0$(REM):IRefS Maa ke
there to go why the

edlelavu' ka?
go-alone you

'"Then, you go ahead because I am continuing also, because you have no companion there as you go. Why do you go alone?"'

4 EPISODE 2: COMPX DIA PARA

10 SP$_1$(Q):SS Ebpendei ka bayi ayan se mibpengkayi
where-go you sister there since come

11 ka te kediey? SP$_2$($\overline{Q}$):EquivS Iyan ku ra' impengkayi
you to my-(house) that my only come-for

se midsuhu' a ni Ama' ke edlaus ke red ke
the sent I by Father if proceed you yet the

pengireha' su eduma si Ama' keykew.
camping-out because go-with relator Father you

4.1 SP$_3$(A): EXPL PARA

12 TEXT:SS Kena' e pa' edlaus kebpengireha' su
not I yet proceed camping-out because

petpetaan ku pa' ini se anak ku ne edetengen.
delayed I yet this the child my who fevered

4.1.1 EXPO: ANTI PARA

13 SEC:IQS Ikahi nu ra' te amey nu bayi
tell you only the father your sister

P S

14 te kena' e pa' edlaus. SEC:SS Upama ke
that not I yet proceed example if

ruen ed-ipenawan din ne medlaus en
there-is journey his then go-ahead now

sikandin.
he

15 EXPO:SS Kena' ad lilingaya te amey nu su
not I persuaded by father your because

16 merakel se egkevangen ku kayi te baley. TERM:JuxS
many the prevent me here the house

Uli' ke embe; peketidua nu ke inlalag ku
go-home you indeed report you the speech my

keykew.
you

'"Where are you going, Sister, that you have come to my house?" "The reason I came is that I am sent by Father to see if you will yet go ahead in camping out because Father will go with you." "I will not yet proceed in camping out because I am delayed by my child who has a fever. Tell your father, Sister, that I will not yet proceed. For example, if he has a journey he should go ahead. I will not be persuaded by your father because there is much to prevent me here in the house. Go home now; report what I told you."'

5 EPISODE 3: SIM DIA PARA

5.1 $SP_1$(Q): EXPL PARA

17 TEXT:IRefS Menu, bayi, ke kinesuhua ku
how-about sister the errand my

18 keykew. EXPO:SS Engkey se nerineg nu ne lalag
you what the heard you of words

dut te apu' nu?
there of grandfather your

5.2 $SP_3$(A): ANTI PARA

19 SEC:IQS Ini mula' ke lalag ni Apu' te
this anyway the words of grandfather in

atag dut te kebpengireha' nu, ne kena'
relative there the camping-out your link not

P S

edlaus sikandin su egkelilingey rut te
proceed he because distracted there the

20 anak din ne edredetan. SEC:SS Embiya kun
child his who ill if he-says

duen igketahu' dut te itungan nu ne ipanew
there idea there in thoughts your then go

ke en.
you now

5.3 $SP_0$(REM): ANTI PARA

21 SEC:SS Ebpeketahad ki ma su nepespesaran
must-wait we indeed because agreed

se eduma ke apu' nu kedi' te
the accompany the grandfather your me in

22 kebpengireha'. SEC:SeqS Ikeruwa ra' ke tabu
camping-out two only the days

ne ebpekeuma en ke ebpenuntut kedi' ne
and arrive now the collector from-me who

Mehindanew, ne kena' ad ini edlaus se pengireha'
Magindanao and not I here proceed the camping-out

su wara' duma ku.
because not companion my

'"What about my errand to you, Sister? What did you hear your grandfather say?" "These are the words of Grandfather relative to your camping out: he will not proceed because he is distracted by his child who is ill. He says that if you have plans in mind just go ahead." "We have to wait because it was agreed that your grandfather would accompany me in camping out. In only two days a Magindanao collecting from me will come, and I cannot now proceed to camp out because I have no companion."'

## SPECIFIC NARRATIVE DISCOURSE

The Snarer of Wild Chickens, AGb 12
Dibabawon

(Introduction step)

TITLE: Noun phrase — Kan mangati to kadlaganon no manuk

The snarer of wild chicken

(Introduction step)

APERTURE: EXPL PARA

1 TEXT:SS — Si Amandu Ubang to mangati to kadlaganon no manuk.

Amandu Ubang is the hunter of wild chickens.

EXPO: EXPL PARA

2 TEXT:SS — Natadu-on nangati kandin dutun to sugud to Bantali.

Before he used to hunt at the bend of the Bantali river.

3 EXPO:JuxS — Pigpakawasan din magagotok pad to amù niglikat on kandin, nig-sagopu kandin to kati-an din no tumawan.

He would get up and leave while it was still as dark as a monkey's stomach carrying his fierce decoy rooster under his arm.

(Preparation step)

PRECLIMAX EPISODE$_1$: PROPS ORIENTED NARR PARA

4 BU$_1$:CoorS

Pag-abut din du-on to Bantali, — nig-u-udohik kandin aw paminogi din dow andi-i topad to ogtaga-uk.

| | |
|---|---|
| When he arrived at the Bantali, | he went upstream and listened to see which way a cock's crow would come from. |

5 BU$_2$:SS

| | |
|---|---|
| Pagdinog to taga-uk | piglongod din. |
| When he heard the crow | he approached it (went closer to it). |

6 BU$_n$:CoorS

Dayun intambang din aw

intugdok din to kakali

to kati-an din aw ladlada

din to aliyas kan kati-an

din aw hobong kandin

diyà to luyung to

lawa-an

pada konà

kakita-an

kandin to

kadlaganon

ko dumupùk.

Then he sat it down and staked out the pegs of his snare and put the snare around the decoy site and he hid between the roots of the lawa-an tree

in order that the wild chicken would not see him when he came to eat.

(Contact step)

PRECLIMAX EPISODE$_2$: EMBEDDED DISCOURSE

EPISODE$_1$: EXPL PARA

7 TEXT:SS

Igad oghukutan kandin to kosu aw hilam

konà din ogpaminogon

su ogkahokok

kandin ko bati-on

|  |  |  |
|---|---|---|
|  |  | to kadlaganon aw konad dumupak. |
| Even if the gnats and mosquitos sting him | he would not pay any attention | because he feared that the wild chicken would notice and not eat. |

8 EXPO:CoorS

Kaling dì ampan din to dagpi-on asta ampan ogpanghisùhisù kandin.

Therefore he would not slap them and he would not move.

EPISODE$_2$: OBJECTIVE ORIENTED NARR PARA

9 BU$_1$:CoorS

|  |  |
|---|---|
| Pagdonò din puli dà nigpasù to pigingkudan | nigpamagukpuk on to kati-an din aw taga-uk. |
| While he was sitting still his seat was no more than warm when | his decoy flapped his wings and crowed. |

10 BU$_2$:SS

|  |  |
|---|---|
| Pagdinog din to nigtaga-uk on | nigpakikilos on kandin to pagpaminog dow tumabak on to kadlaganon no nighahapun diyà to sagpod to sanga to lampinudog no kayu. |
| When he heard him crow | he held his breath while he listened to hear whether the wild chicken roosting on the lower branch of the tree would answer |

11 BU$_3$:IQS

Pagtabak kan kadlaganon, diyà dà to mata din ko lumayang on padoog dini to pasak.

When the wild chicken crowed (answer) he watched him out of the corner of his eye to see whether he would fly to the ground.

12 BU$_4$:SS

Pag-ahà din to niglayang on, puli din nandà oghugut-huguton to ginhawa din.

When he saw it fly, he just held his breath.

13 BU$_5$:SS

Pag-ahà din kan kati-an no nigpanganganta on aw ilid, umahà din iyan no nakatunga on to kadlaganon no angod on to kanakan so-idi liguy-liguy to aliyas din no inlibong din to kati-an din.

When he saw his decoy squawk and turn around, as he looked he saw the wild chicken come out into the open and it was like a handsome young man as he strutted around the snare that encircled his decoy.

14 BU$_6$:SS

Puli dà buwa ka-upat makalibong niglusangkub on nigtakbì on kan kadlaganon.

About the fourth time he circled around the decoy, the wild rooster let out a squawk and charged.

15 BU$_n$:CoorS

Kadaduwa dà buwa hibaylu nakasangkag on kan kadlaganon aw makalinapugnot aw makagangang.

Maybe it was the second time they exchanged passes the wild chicken sprawled, tried to scramble up and squawked.

(Operation step)

CLIMAX EPISODE: OBJECTIVE ORIENTED NARR PARA

16 $BU_1$:CoorS

| | |
|---|---|
| Pagkita ni Amandu Ubang to nakasangkag on | piglapugad din on aw dawata din. |
| When Amandu Ubang saw him sprawled, | he jumped over to it and picked it up. |

17 $BU_2$:SS

| | |
|---|---|
| Pagkadawat din | mapo-it-po-it on to ngangang to kadlaganon. |
| When he picked it up | the wild chicken let out a hoarse squawk. |

18 $BU_n$:CoorS

Dayun pighubadan din aw sagopuha din.

Then he tied up his feet and clutched it under his arm.

19 TERM:SS

| | |
|---|---|
| Konad no tukhow din | su napudut din |
| He was really happy | because he had gotten it. |

(Conclusion step)

POSTCLIMAX EPISODE:SS

20

Dayun din ulì.

Then he returned.

## SPECIFIC NARRATIVE DISCOURSE
The Pitfall, AGb 8
Dibabawon

(Introduction step)

TITLE: Noun phrase

Kan Tuklibong

The Pitfall

(Introduction setp)

APERTURE: EXPL PARA

1 TEXT:CogS

Kan tuklibong, tibò koy ogka-amu
no Dibabawon.

The pitfall, all we Dibabawons
know (how to make).

EXPO: EXPL PARA

2 TEXT:EquS Iyan kunto-on lagboy matihimu
si Cabatlaw Guminang to
tuklibong to babuy.

Really the one who often makes
pitfalls for pigs now is
Cabatlaw Guminang.

EXPO: EXPL PARA

3 TEXT:IQS Natodu-on nigkita a to paghimu
din diyà to guwangan no
tuklibong to babuy.

I watched him one time before
when he made a pitfall for
pigs in the forest.

4 EXPO:SS Pig-iling din no paghimu.

This is the way he made it.

(Preparation step)

PRECLIMAX EXPISODE 1: DISCOURSE 1

EPISODE 1: EXPL PARA

5 TEXT:SS Pigkalihan din kan pasak no
tagundaan to babuy no
ogpamahit to uma din.

He dug the hole in the ground of the trail of the pig which rooted up his garden.

EXPO: EXPL PARA

| | | | |
|---|---|---|---|
| 6 | TEXT:EquS | Iyan pinudut din to kayu no mabasag no iglu-ang din to mapahit-anan aw palaku no igpampod din to dalid | pada madaas matapus su ko konà din matapus to songo adow, ogkabahayan on, konad ogbayà kan babuy du-on. |
| | | He got a hard stick to dig a hole where the pig rooted and an axe to chop the roots | so that it can be quickly finished, because if he does not finish it in one day, the pig will be frightened and will not pass that way. |
| 7 | EXPO:SS | Kaling dì og-agpason din angod on to oghinas on kandin to ogpag-agpas | su pada madaas din matapus. |
| | | Therefore he hurries and scurries | so that he can quickly finish |

EPISODE 2: EMBEDDED DISCOURSE 1

8 EPISODE 1:SS

| | | |
|---|---|---|
| Pagkatapus to oglugì, | ogpudut kandin to mongo gubuk-gubuk no mangkaintok no sanga to kayu | su igbabow din du-on to lugì. |
| When he finished digging the hole, | he would get small rotten tree branches | because he would cover the top of the hole with them. |

EPISODE 2: PROPS ORIENTED NARR PARA

9 $BU_1$:SS

| | |
|---|---|
| Pagkatapus to ogpamotang kan gubuk-gubuk on no sanga to kayu, | ogpano-onan din gayod to saung-ag diyà to sood kan lugì. |
| When he had finished placing the rotten tree branches, | he drove sharpened bamboos into the ground inside the hole. |

(Contact step in PurM---TM of following sentence)

| | | |
|---|---|---|
| 10 $BU_n$:SS | Dayun gayod to oglibunan to mongo dohun no daag to kayu kan babow | pada ko ogpanagundaan kan babuy, konà ogkita kan lugì su piglibunan din man to dohun no daag. |
| | Then he will cover the top over with dead leaves | so that when the pig goes down the trail, he will not see the hole because he covered it over with dead leaves. |

(Operation step)

CLIMAX EPISODE: OBJECTIVE ORIENTED NARR PARA

11 BU$_1$: SS

| | | |
|---|---|---|
| Nawà ogpakasagad kan babuy du-on | ngadan din to og-ulì | su du-on dà to pakataun kandin. |
| When the pig will fall in there | the name only will return (he will die) | because he is trapped there. |

BU$_2$: EXPL PARA

| | |
|---|---|
| 12 TEXT: CondS | Monang ogkapudut ko ogtuntunan to hagdan diyà to sood to lugì. |
| | It could be gotten only after a ladder was lowered to the inside of the hole. |

13 EXPO: CoorS

| | |
|---|---|
| Pagkatuntun kan hagdan, | ogpono-ug kandin no ogpudut to babuy no natuklibongan din aw hikoti kan simud to babuy to bagon aw pamonhik kandin to hagdan aw bagtuna din kan babuy diyà di-atas. |
| When the ladder was lowered | he would go down to get the pig that he had caught and tie the nose of the pig with a length of rattan and he would climb the ladder and bring the pig up top. |

(Conclusion step)

POSTCLIMAX EPISODE: CoorS

| | |
|---|---|
| 14 Pagkabagtun kan babuy, | og-isabon din ogbagtunon kan hagdan aw isabi din ilisi to mgo sanga to kayu no gubuk-gubuk on, aw isabi din libuni to dohun to kayu no daag. |
| When the pig is brought up, | he also lifts the ladder and again changes the rotten tree branches and again covers it with dead tree leaves. |

(Termination step)

FINIS:SS

| | |
|---|---|
| 15 | Sikan to pagtalabahu ni Cabatlaw Guminang to tuklibong. |
| | This is the work of Cabatlaw Guminang on pitfalls. |

## PROCEDURAL NARRATIVE DISCOURSE

Story of Capturing Pigs in Their Lair, JG 3
Dibabawon

(Introduction step)

| | |
|---|---|
| TITLE: noun phrase | Nawnangonon to Ogpanginugmun |
| | Story of Capturing Pigs in Their Lair |

(Introduction step)

APERTURE: EXPL PARA

1 TEXT:EquS

| | |
|---|---|
| Dini kanami, | iyan paghipanow ta ko ogdakoo to udan. |
| Here in our place, | the time when we go is when there is lots of rain. |

2 EXPO$_1$:SS

| | |
|---|---|
| Agad nokoy no timpu, basta umudan to Mabogbog, | sikan no kakaya dini kanami. |
| Anytime, if/when it rains | that's good hunting here in our place |
| 3 EXPO$_2$:EquS | Iyan ogdaahon ta to mongo palidok asta otak no ma-idob. |
| | We carry spears and a sharp bolo. |

(Preparation step)

PRECLIMAX EPISODE 1: EXPL PARA

4 TEXT:CoorS

| | | |
|---|---|---|
| Na ko oghipanow kid, | konà ki ogpamba-id-ba-id to kadumahan ta diyà to baoy | su ko masagman kad, ampan ka man makabayà to mgo kobong |
| | asta konà ki ogbayà diyà to ma-awang. | |
| Now when we go, | we do not ask permission of our companions in the house | because if you are noticed, you will not pass any pig tracks |
| | and we do not pass by the open spaces. | |
| 5 EXPO:SS | Diyà ki ogpambayà-bayà to mapognot lagboy, | su diyà man og-ugpà sikan kadlaganon no babuy to mapognot asta kadiyù-an to mgo baoy. |

| | | |
|---|---|---|
| | We pass by the very grassy places, | because that is where the wild pig lives, in grassy places and far from the house. |

(Contact step)

PRECLIMAX EPISODE$_2$: OBJECTIVE ORIENTED NARR PARA

6 BU$_1$:SS

| | |
|---|---|
| Na ko makatagù kad diyà to guwangan | pawpangahà kad to mgo bayà no kobong. |
| Now when you enter the forest | you look for the fresh tracks. |

7 BU$_n$:SS

| | |
|---|---|
| Dayun ko kumita kad to mgo kobong, | ogpangunug-unugon tad dow andi-i sikan kandan dugmun. |
| Then when you find the tracks, | we follow to where their lair is. |

(Operation step)

CLIMAX EPISODE: EMBEDDED DISCOURSE

EPISODE$_1$: OBJECTIVE ORIENTED NARR PARA

8 BU$_1$:DQS

| | |
|---|---|
| Na ko kumita kad to dugmun no bayà-bayà pad, | ko sikuna "Du-on kay ton babuy buwa nigtagù on." |
| Now when you find a lair that is still new, | you figure "Aha now perhaps the pig has already gone there inside." |

BU$_n$: EXPL PARA

| | |
|---|---|
| 9 TEXT:CogS | Dayun ogtagusubun togpilak on. |

Then we poise our spear for the strike.

10 EXPO:SS

Basta ogpatonga-an ta to pagpilak su ko pa-ipihan nu pagpilak, konà man ogka-igù sikan babuy diyà to sood.

We must spear directly in the center because if you strike to one side, the pig will not be hit inside.

EPISODE$_2$: OBJECTIVE ORIENTED NARR PARA

11 BU$_1$:SS

Na naman ko pilakon nu, dayun ogpa-awaliwakos on.

Now when you spear it, then it will writhe.

BU$_n$: HYPOTHETICAL DIA PARA

12 INITIATING SP:DQS

Na ko sikuna, "Na-igu on kay ton babuy.

Now you figure, "Aha, the pig is hit!"

ENSUING SP: EXPL PARA

13 TEXT:SS Na dì ogdaa kad su ko ma-aslag, madoson man oglaguwat asta ko moy ngipon iyan ogpakapalì ikow.

| | | |
|---|---|---|
| | Now you must keep the upper hand | because if it is big, it struggles hard, and if it has tusks, it can wound you. |

EXPO: OBJECTIVE ORIENTED NARR PARA

14 $BU_1$:SS

| | | |
|---|---|---|
| Dayun ko kita-on nud sikan uu no ogpakalogwà | dayun nud tigbasa | agun ogluya. |
| Then if you see the head protruding, | then slash it | so it will weaken. |

15 $BU_n$:SS

| | | |
|---|---|---|
| | Dayun to ogbutayon nud to ogtinigbas | --agad andi-i togdoog. |
| | Then you continue slashing | --whichever way it goes. |

16 $EPISODE_3$:JuxS

| | |
|---|---|
| Na ko aha-on nud to ogkamatoy on | punduhid togpandugsù, tagadid togpakahibat on. |
| Now when you see that it is dying already | stop until it slips down, wait until it flattens out. |

(Consolidation stage)

POSTCLIMAX $EPISODE_1$: OBJECTIVE ORIENTED NARR PARA

17 $BU_1$:SS

| | |
|---|---|
| Na ko ogpakahibat dì kamatoy on, | pudut kad to igbaba nu no iyan ngadan sikan no bawbagon to "budakan". |

| | | |
|---|---|---|
| Now when it is flattened out and dead | get some budakan vine for carrying straps. | |
| 16 $BU_n$:SS | Dayun ogpasandigon nud sikan babuy. | |
| | Then lean the pig up against something (for tying). | |

(Conclusion stage)

POSTCLIMAX EPISODE$_2$:SS

| | | |
|---|---|---|
| 19 | Na og-ulì kad, | su nakasodà kad man. |
| | Now you go home, | because you've got the game. |

(Termination step)

FINIS:SS

| | |
|---|---|
| 20 | Na sikan dà ko ogpanginugmun ki. |
| | Now that's all about when we capture pigs in their lair. |

## PROCEDURAL NARRATIVE DISCOURSE
A Report of When We Get Birds, JG 4
Dibabawon

(Introductory step)

| | |
|---|---|
| TITLE: noun phrase | Nawnangonon to ogpudut ki to manuk-manuk |
| | A report on when we get birds |

(Introductory step)

APERTURE: EXPL PARA

1 TEXT:SS

| | |
|---|---|
| Kapinunu-an to ogpudut ki to manuk-manuk, | ogpangahà ki to tipdas no ogbogas. |
| First when we get birds | we search for a tipdas tree that is bearing fruit. |

2 EXPO:EquS

| | |
|---|---|
| Sikan no kayu, | iyan dà pagbogas to buwan Hulyu. |
| That tree, | the only time it bears fruit is the month of July. |

(Preparation step)

PRECLIMAX EPISODE$_1$: EMBEDDED DISCOURSE$_1$

EPISODE$_1$: INITIATOR ORIENTED NARR PARA

3 BU$_n$:JuxS

| | |
|---|---|
| Na ko sikan on no buwan, | oglahok-lahok ad diyà to guwangan, ogpangahà a to tipdas no ogbogas. |
| Now when it is that month, | I tramp the woods looking for a tipdas bearing fruit |

EPISODE$_2$: EMBEDDED DISCOURSE$_2$

EPISODE$_1$: PROPS ORIENTED NARR PARA

4 SETTING:DQS

| | |
|---|---|
| Na ko ogkita ad to dag-an no manuk-manuk no og dapù du-on sikan no kayu, | og-usipon kud to kanak no ka-ugalingon to "Ogdangonan ku to lubungan kasoom no adow." |

Now when I see many birds sipping from that tree,

I say to myself, "I will build a bird-blind there tomorrow."

5 BU$_1$:SS

Dayun ko ogkabukas on to adow,

to ogpangahà ad to liyung asta buu

no pada igpanà ku to manuk-manuk

Then when it is daybreak,

I search for liyung and buu bamboo

so that I can shoot birds with it.

6 BU$_n$:SS

Dayun ko matibò on mapudut ku sikan daduwa no katingub, tunud asta buu,

og-andiya-an kud sikan pig-in-danan ku no tipdas no nigbogas.

Then when I have gotten those two pieces of equipment, the arrow, shaft and head

I go to the tipdas which I had noted was bearing fruit.

7 TERM:SS

Dayun ogpamudut ad to bahì asta kayu, bagon.

Then I get the palm, the round wood, and the rattan.

EPISODE$_2$: PROPS ORIENTED NARR PARA

8 BU$_1$:SS

Na ko mabuntun on du-on to saad,

ogpamonhik ad diyà to di-atas.

Now when it is all stacked up under the tree,

I climb up top.

9 BU$_n$:DQS

| | | |
|---|---|---|
| Dayun ko umabut<br>ad diyà to di-atas, | og-iling ad to "Utù,<br>ihikot on ton mongo<br>kayu asta ton bahì | su oghimuhan<br>tad to lubungan." |
| Then when I reach/ arrive the top, | I say, "Son, tie up the round wood and the palm (for elevating) | because we'll make it into a birdblind." |

(Contact step)

PRECLIMAX EPISODE$_2$: OBJECTIVE ORIENTED NARR PARA

10 BU$_1$:DQS

| | | |
|---|---|---|
| Na ko ogkatapusan<br>on to paghimu, | og-iling ad to "Utù,<br>pamonhik kad | su ogtagù kid." |
| Now when we have finished making it, | I say, "Son, you climb up | because we'll go inside." |

11 BU$_2$:CoorS

Dayun ogpahonok kid
diyà to sood to lubungan
asta oghina-at kid
ogpamilì to tunud no
matuy-id.

Then we keep quiet inside the birdblind and get ready by selecting the straight arrows.

12 BU$_3$:SS

Dayun to puli dà ogkaugoy-lugoy
ogdinog kid to dapodpod to manuk-manuk no ogdapù iyan du-on to tipdas.

Then in a very short time we heard the flapping of birds' wings as they fed right there on the tipdas tree.

13 $\text{BU}_n$:CoorS

Dayun ogsakindog kid aw panlilinghaga ta to daw andi-i dapit.

Then we stand up and peek out in whichever direction they are.

(Operation step)

CLIMAX EPISODE: OBJECTIVE ORIENTED NARR PARA

$\text{BU}_1$: EXPL PARA

14 TEXT:SS

Na ko makita-an nud dayun ogpana-on tad to tunud.

Now when we see them then we shoot them with an arrow.

15 EXPO:SS

| Dini ta to ogpa-igu-an to dagaha | pada ogkisanon. |
|---|---|
| We aim the strike toward the breast | so that they will die quickly |

16 $\text{BU}_n$:JuxS

Dayun ogka-uug on ogpakatapik on sikan manuk-manuk asta tunud.

Then together/joined they fall, the bird and the arrow.

## PROCEDURAL NARRATIVE DISCOURSE
Bird Hunters, SEb 1
Dibabawon

(Introduction step)

TITLE: noun — Maglulubungan

Bird Hunters

(Preparation step)

PRECLIMAX $\text{EPISODE}_1$: DISCONTINUOUS EMBEDDED DISCOURSE

EPISODE$_1$: PROPS ORIENTED NARR PARA

1 SETTING:SS

| | |
|---|---|
| To maglulubungan, no mongo otow to Dibabawon, | ogpangita to kayu no ogdapu-an no kayu no balitì. |
| These bird hunters among the Dibabawon people, | they will search for a baliti tree which can be fed on. |

BU$_n$: NARR PARA

2 BU$_1$:SS

| | | |
|---|---|---|
| Pagkita to manuk-manuk no ogdapù, | ogpangita on to liyung | no ogpada ogtunudon. |
| When they find the birds are feeding, | they will look for liyung bamboo | so that they can make arrows. |

3 BU$_n$:CoorS

Dayun ogpudut sikan liyung aw tuida diyà to kayu aw sangoni to buu no og-idoban aw busug no ana-aw.

Then they get the liyung bamboo and straighten it in the fire and insert in it a sharpened bamboo and (...get) a palm bow.

4 TERM:SS

Ogpangga-ad to kayu aw mongo dodounan no mongo do-un to ba-i aw do-un to atop.

They gather the wood and various kinds of leaves such as fishtail palm and rattan roofing leaves.

EPISODE$_2$: EMBEDDED DISCOURSE$_2$

EPISODE$_n$: PROPS ORIENTED NARR PARA

5 SETTING:SS

To ogkadap-ug on to mongo kayu aw mongo do-un, ogpon-ik on diyà di-atas sikan oglubunganan.

When the wood and leaves have been collected they will climb up to where they will build the birdblind.

6 PARENS:SS Ogpaduma to batà no og-inikot to mongo kayu aw sikan dodo-unan.

They will have a child accompany them who will do all the tying of the wood and leaves.

7 $\text{BU}_1$:SS Og-ikotan sikan kayu aw sikan dodo-unan.

He will tie the wood and the leaves with rattan.

8 $\text{BU}_2$:SS Ig-ikot sikan bagon diyà to sanga to kayu no ogbatunan sikan kasangkapan to lubungan.

They tie the rattan to a branch of the tree where they will hoist the materials for the birdblind.

9 PARENS:SS Inikot sikan batà diyà to saad.

The child will do the tying of the material under the tree.

10 $\text{BU}_3$:SS Ogbatunan sikan kayu kotob to ogkaubus sikan kayu.

They will hoist the wood up into the tree until no wood remains.

11 $\text{BU}_4$:CoorS Ogsapaton to og-ingkudan aw usaba batuna sikan do-un to atop.

We make the frame for the seat and again hoist the leaves for the roof.

12 $BU_n$:SS

Imu-on sikan do-un oglimpugukon.

He makes the birdblind round using the leaves.

$EPISODE_n$: INITIATOR ORIENTED NARR PARA

13 $BU_1$:SS

Pagkatapus to konad
ogkakita-an sikan
otow du-on to sood,

ogludus on kandin.

When the place where a person can not be seen is finished,

he will shinny down (to the base of the tree).

14 $BU_n$:JuxS

Ulì diyà to baoy, pudut on sikan tunud din aw sikan busug.

He returns to the house, gets his arrow and his bow.

(Contact and Operation steps)

CLIMAX EPISODE: OBJECTIVE ORIENTED NARR PARA

15 SETTING:SS

Kada masoom,
ma-apun,

ogtagu-an sikan lubungan.

Every morning, afternoon,

he enters the birdblind.

16 $BU_1$:SS

Moydu-on og-
dapù sikan balitì

ogpana-on.

When there are birds that feed on the baliti tree,

he shoots them.

17 $BU_2$:SS

Dayun ogkangka-uug sikan manuk-manuk.

Then the birds will fall.

18 $\text{BU}_n$:SS Ogpanabangan sikan batà sikan manuk-manuk no ogpana-on sikan niglubungan diyà di-atas.

The child will pick up the birds shot by the hunter up above.

(Conclusion step)

POSTCLIMAX EPISODE: EXPL PARA

19 TEXT:SS Namangulì kandan.

They went home.

20 EXPO:SS Dakoo to manuk-manuk no nadaa dan.

There were many birds which they carried with them.

## PROCEDURAL NARRATIVE DISCOURSE
### A Report of When We Go Fishing, JG 1
### Dibabawon

(Introduction step)

TITLE: noun phrase Nawnangonon to ogpangisdà ki

A report of when we go fishing

(Introduction step)

APERTURE:EXPL PARA

1 TEXT:SS Una, ogdaa ki to daduwa no katingub.

First, we take two pieces of equipment.

2 EXPO:EquS Iyan ngadan sikan to mongo antipada asta bidyù.

The names of these are the goggles and the metal arrow.

(Preparation step)

PRECLIMAX EPISODE$_1$: EMBEDDED DISCOURSE$_1$

EPISODE$_1$: EMBEDDED DISCOURSE$_2$

EPISODE$_1$: EXPL PARA

3 TEXT:SS

| | | |
|---|---|---|
| Na sikan bidyù, | moydu-on guma no<br>igbagkot ta dini to<br>tawoy no | pada oghiknaton<br>ta ko ogpanà ki. |
| Now the metal arrow, | has a rubber which we have tied to one end | so that we can stretch it when we shoot |

EPISODE$_2$: EXPL PARA

4 TEXT:SS

| | |
|---|---|
| Na sikan gayod<br>antipada, | oghimu ki to kayu no<br>mabasag. |
| Now the goggles also, | we make them from hard wood. |

EXPO: PROPS ORIENTED NARR PARA

5 BU$_1$:SS Dispuwis oglugi-an ta, lugì to daduwa no kamata.

Then we drill holes in it, holes for both eyes.

6 BU$_n$:SS Dayun ogbotangan tad to ispihu du-on to mongo lugì.

Then we place the lenses in the holes.

EPISODE$_2$: INITIATOR ORIENTED NARR PARA

BU$_1$: EXPL PARA

7 TEXT:SS

Dayun ko makumplitu sikan daduwa no katingub, og-andiyà kid to wohig no madag-an to isdà.

Then when those two pieces of equipment are complete, we go to the river that has a lot of fish.

8 EXPO:EquS Iyan ngadan sikan no wonig to Magtogoktok.

The name of that river is "Magtogoktok."

9 $BU_2$:SS

Dayun ko ogabut kid, ogpandomoo-domoo kid to ma-isdà no linow.

Then when we arrive we look down in the pool where there are a lot of fish.

$BU_3$: EXPL PARA

10 TEXT:SS Asta oglobas kid to putuk ta.

And-then we remove our pants.

11 EXPO:EquS Iyan nandà ogbilinon ta to karsusilyu.

All we leave on is our shorts.

12 $BU_n$:SS Dayun ogpabuwa-buwa kid diyà didaom.

Then we surface dive in the deeper places.

(Contact step)

PRECLIMAX EPISODE$_2$: OBJECTIVE ORIENTED NARR PARA

13 BU$_1$:ElipMS

| | |
|---|---|
| Asta ko umabut kid diyà to sood | ogpanlingì-lingì kid to isdà ubin diyà to bonot asta diyà to batu. |
| And-then when we arrive inside | we turn our heads this way and that (searching) for the fish even in the debris and under the rocks. |

| | |
|---|---|
| 14 BU$_n$:SS | Ogpanilibon ta sikan mongo batu no moy lugì. |
| | We peek for them under the bank of rocks that have holes. |

(Operation step)

CLIMAX EPISODE: OBJECTIVE ORIENTED NARR PARA

15 BU$_n$:SS

| | |
|---|---|
| Dayun ko kumità kad du-on to lugi, | dayun on ogpana-on tad. |
| Then when you see into the hole, | then we shoot it. |

(Conclusion step)

POSTCLIMAX EPISODE: NARR PARA

16 BU$_n$:SS

| | | | |
|---|---|---|---|
| Na ko ma-igù on, | diritsu kad tunga | su ko maugoy kad pad tumunga | oggotasan kad man diyà to sood no ogkamatoy kad man su ogpakainom ka man |

to wohig.

Now when it is hit,
you surface immediately
because if you are a long time in surfacing,
you will die suffocating inside the pool
because you will take in water.

## PROCEDURAL NARRATIVE DISCOURSE
### A Report of When We Go Frog-hunting, JG 2
### Dibabawon

(Introduction step)

TITLE: noun phrase

Nawnangonon to ogpangambak ki

A report of when we go frog-hunting

(Preparation step)

PRECLIMAX EPISODE$_1$: INITIATOR ORIENTED NARR PARA

1 BU$_1$:CoorS

Una, to ogpangambak ki,
ogpudut ki to tampulin no oghinangon ta
pada igpanà ta to ambak
asta oghimu ki to busug.

First, when we go frog-hunting
we get a metal-tipped-arrow which we have made
so that we can use it to shoot frogs
and we make a bow.

2 BU$_n$:SS

Dayun og-andiyà ki to sapà.

Then we go to the brook.

(Contact step)

PRECLIMAX EPISODE$_2$: OBJECTIVE ORIENTED NARR PARA

3 BU$_1$:SS

Pag-abut ta diyà to wohig,
ogpangahà kid to otoug to ambak.

| | |
|---|---|
| When we arrive at the water | we look for frog eggs. |

4 BU$_2$:CoorS

| | |
|---|---|
| Dayun ko ogkita | ogpanilibon tad diyà to lukyab |
| kid to otoug, | |
| asta ko wadà diyà | diyà tad to ogpanganapon to daag |
| to lukyab, | asta diyà to lugì. |
| Then when we see the eggs, | we peek in the holes under the bank for the frogs |
| and if they are not under the bank | we look for them in the leaves and holes. |
| 5 BU$_n$:SS | Dayun ogkakita-an on sikan ambak. |
| | Then we can find the frogs. |

(Operation step)

CLIMAX EPISODE: OBJECTIVE ORIENTED NARR PARA

6 BU$_n$:CoorS

| | |
|---|---|
| Na ko kita-on tad, | ogpana-on tad sikan ambak |
| asta ko kita-on nud | ogpuduton tad asta ogpamantigan |
| sikan ambak no na- | tad sikan mongo pu-ud no daduwa |
| igù on, | asta oglonggo-on tad sikan uu. |
| Now when we see them, | we shoot the frogs |
| and when you see that the frog has been hit | we get them and break the thighs and then we crush the head |

(Consolidation step)

POSTCLIMAX EPISODE$_1$: OBJECTIVE ORIENTED NARR PARA

7 BU$_1$:SS

| | |
|---|---|
| Na ko aha-on | igbogoy tad...sikan ambak. |

nud to konad ogpaka-isù, ...ko moy duma nu no batà...

Now when you see that it can not move ...if you have a child companion

we give...(to the child) the frog.

8 BU$_n$:SS

Dayun ogtiyukon tad du-on to kòkò to bagon no og-idoban.

Then we string it up by the chin on rattan that has been sharpened.

(Conclusion step)

POSTCLIMAX EPISODE$_2$: INITIATOR ORIENTED NARR PARA

BU$_1$: DIA PARA

9 INITIATING SP:DQS

Na ko pakapudut kad to madag-an, asta maliyag kad to umulì diyà to iyu no baoy, asta ko moydu-on sapà no malapas nu, nangoni sikan batà to "Ogpangobù kid Utù, sikan napudut ta no ambak ubag."

Now when you have gotten many, and you want to return to your house, and if there is a brook that you pass

you tell the child, "Son, let's gut these few frogs we have been able to get."

ENSUING SP: INITIATOR ORIENTED NARR PARA

10 BU$_1$:SS

| | |
|---|---|
| Dayun ko umobù ka, | dini nu sangoti to dagaha. |
| Then when you gut it, | you hang on to it from the thorax. |

11 BU$_n$:SS

| | |
|---|---|
| Dayun ko makatapus kad to ogpangobù, | iyan ig-ulì on du-on to pigpantiyukan nu to ambak. |
| Then when you have finished gutting them, | return the frogs to where you had strung them. |

BU$_2$:DIA PARA

12 INITIATING SP:DQS

Dayun og-ikagi kid to "Ogkuwà kid, Utù."

Then we will say, "Let's go Son."

13 ENSUING SP:DQS

Na og-iling on sikan duma nu no batà, "Na!"

Now your child companion will say, "OK."

14 BU$_n$:SS

Dayun oghipanow on kandan padoog diyà to kandan baoy.

Then they will go bound for their house.

(Utilization step)

POSTCLIMAX EPISODE$_3$: OBJECTIVE ORIENTED PARA

BU$_1$: DIA PARA

15 INITIATING SP:DQS

Na ko og-abut
on kandan diyà to
baoy dan,

Now when they
have arrived at
their house,

og-iling on sikan mawmaniga-on to
"Inoy, tuwahad sikan napudut noy
no ambak."

the older one will say, "Mother,
cook our catch of frogs."

16 ENSUING SP:DQS

Dayun og-iling on sikan inoy to
"Na, Utù, agad man."

Then the mother will say,
"Alright Son."

17 BU$_n$:SS

Na ko sumobu
on to katabou,

Now when it
has boiled for
three minutes

ha-unon on.

remove it from the fire.

(Termination step)

FINIS: EXPL PARA

18 TEXT:SS

Na sikan dà to kadodoog ko ogpuduton sikan no sodà.

Now that is all the procedure when
we get that kind of viand.

(Termination step)

POSTSCRIPT: EXPL PARA

19 TEXT: noun phrase

Hinimu ni Inasaw no istudiya ko
ogpangambak natodu-on.

This story was made by Inasaw
about when we went frog-hunting
before.

## Note on Orthographies

The orthographies used to transcribe data in this report are those currently in use in preparation of reading materials in the various languages. In general the symbols have much their traditional value. The following exceptions may be noted: [ŋ] is written with the sequence ng as in the National Language equivalent; ɨ (schwa) is written in various languages as e (Bontoc, Kalamian Tagbanwa), o (Dibabawon), é (Balangao), and u (Mansaka).

Glottal stop has various orthographic forms: q (including word initial in Kalinga); - (usually only written when following a consonant and preceding a vowel as in Agta, Itneg, and Bontoc); ˋ (Atta Negrito, Siocon Subanon, Western Bukidnon Manobo, and Tagabili); ^ (denotes glottal + length/stress in Atta Negrito); ' (adapted for Batak throughout this paper); - and ' (the former occurs after a consonant, the latter after a vowel as in Ilianen Manobo and Tausug); ' and - (the former occurs word final and the latter occurs syllable initial in Kalagan); ˋ (occurs syllable final in Balangao); ˋ and - (the former occurs syllable final and the latter occurs word medial as second member of a consonant cluster in Binukid). Generally, glottal stop is not written word initially or intervocalically.

In several languages, stem reduplication is separated by a hyphen (Dibabawon, Binukid, and Kalamian Tagbanwa).

For a typical orthography, see Volume I, page 196, footnote 1.

## Legend for Dibabawon Tree Diagrams
## PROCEDURAL NARRATIVE DISCOURSE

Texts JG 1, JG 2, JG 4

### Paragraph

| | |
|---|---|
| Dial Par | Dialogue Paragraph |
| Exp Par | Explanatory Paragraph |
| Lex Par | Lexical Paragraph |
| Nar Par | Narrative Paragraph |

| | |
|---|---|
| BU | Build-Up |
| Ens Speech | Ensuing Speech |
| Init Speech | Initiating Speech |
| --n | Final Slot |
| Ter | Terminus |

### Sentence

| | |
|---|---|
| Ax | Axis |
| CgLS | Contingent Lexical Sentence |
| CnLS | Continuant Lexical Sentence |
| CogF | Cognitive Formula |
| CogS | Cognitive Sentence |
| CoorS | Coordinate Sentence |
| DeLS | Delineatory Lexical Sentence |
| DQF | Direct Quote Formula |
| DQS | Direct Quote Sentence |
| Eq | Equational Particle |
| EqS | Equational Sentence |
| IQF | Indirect Quote Formula |
| IQS | Indirect Quote Sentence |
| IQueF | Indirect Question Formula |
| IQueS | Indirect Question Sentence |
| JuxS | Juxtaposed Sentence |
| R-AS | Relator Axis Sentence |
| Re | Relator |
| RelLS | Relata Lexical Sentence/ Relatum Lexical Sentence |
| RepLS | Reportorial Lexical Sentence |
| SiLS | Simultaneous Lexical Sentence |
| SimS | Simple Sentence |
| sq | Sign of Quote |

| | |
|---|---|
| CauM | Cause Margin |
| CondM | Condition Margin |
| LSB | Lexical Sentence Base |
| PurM | Purpose Margin |
| SB | Sentence Base |
| SenOr | Sentence Orientation |
| SenTop | Sentence Topic |
| TM | Time Margin |
| Voc | Vocative |

## Legend for Dibabawon Tree Diagrams

### Clause

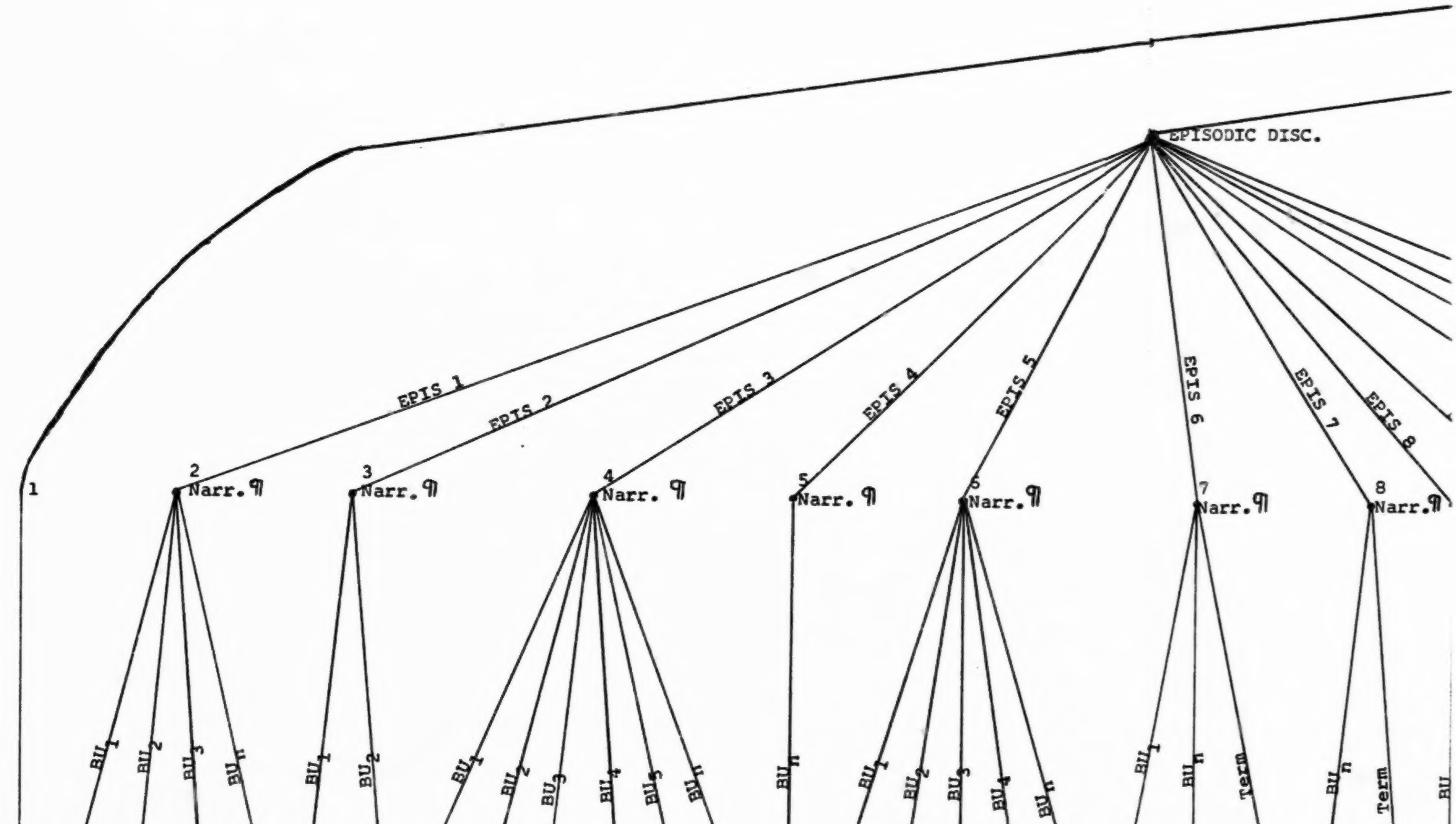
| | |
|---|---|
| Af | Associate Focus |
| Ax | Axis |
| Cl | Clause |
| ClCl | Classificational Clause |
| Ex | Existential |
| LCl | Lexical Clause |
| LoCl | Location Clause |
| Of | Object Focus |
| R-ACl | Relator Axis Clause |
| Re | Relator |
| Rf | Referent Focus |
| Sf | Subject Focus |

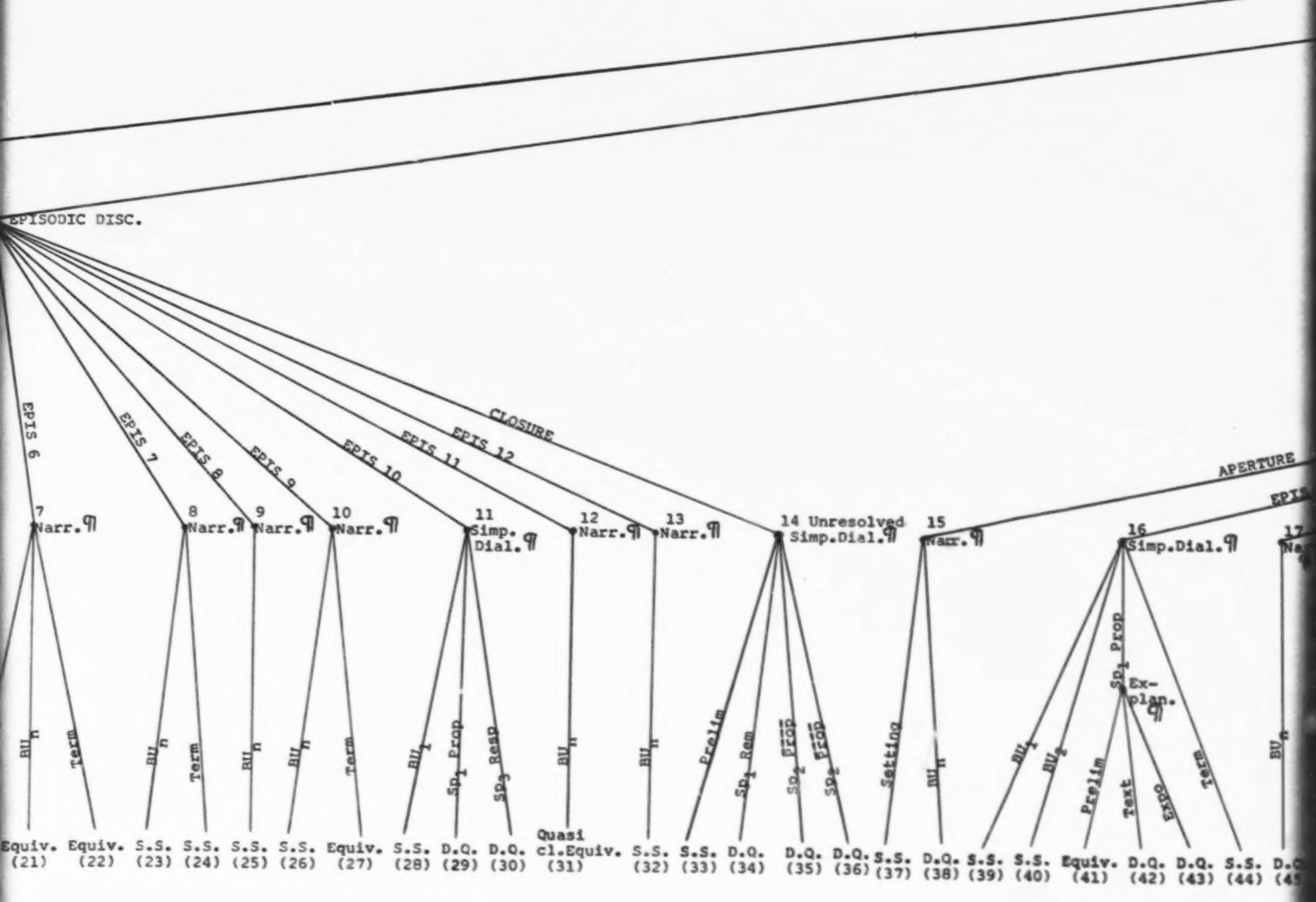
| | |
|---|---|
| A | Associate G-slot |
| A | Actor L-slot |
| Af | Affectant L-slot |
| ATS | Absolute Time Setting L-slot |
| Cp | Complement G-slot |
| G | Goal L-slot |
| I | Instrument L-slot |
| It | Item L-slot |
| L | Location G/L-slots |
| O | Object G-slot |
| P | Predicate G-slot |
| R | Referent G-slot |
| Pos | Possessor L-slot |
| S | Subject G-slot |
| S | Site L-slot |
| St | Stative Action L-slot |
| T | Time G/L-slots |

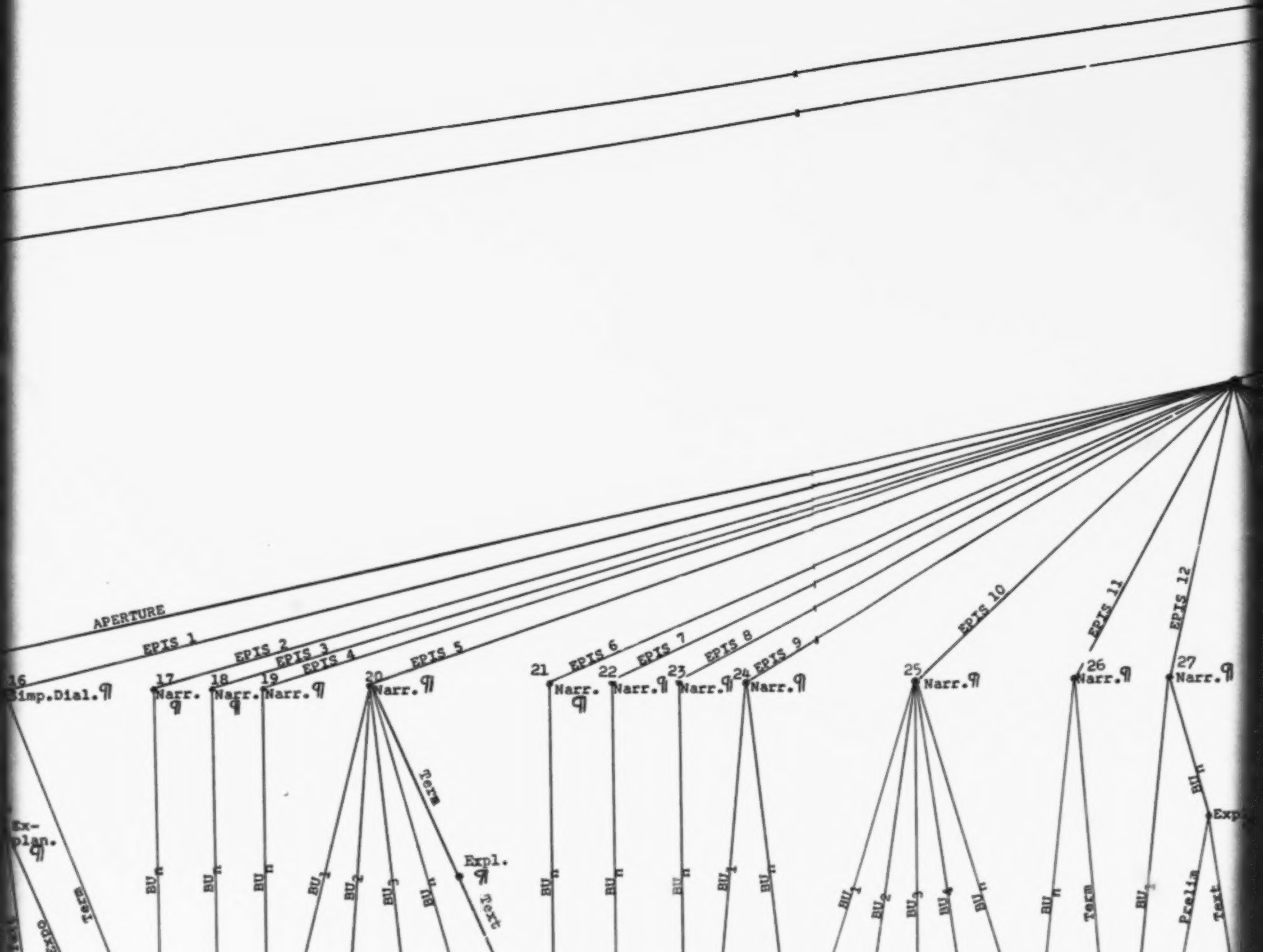
### Phrase and Word

| | |
|---|---|
| amp | Amplification |
| Att | Attributive |
| cj | Conjunction |
| ger | Gerund |
| gp | Gerund Phrase |
| h | Head |
| NP | Noun Phrase |
| VP | Verb Phrase |

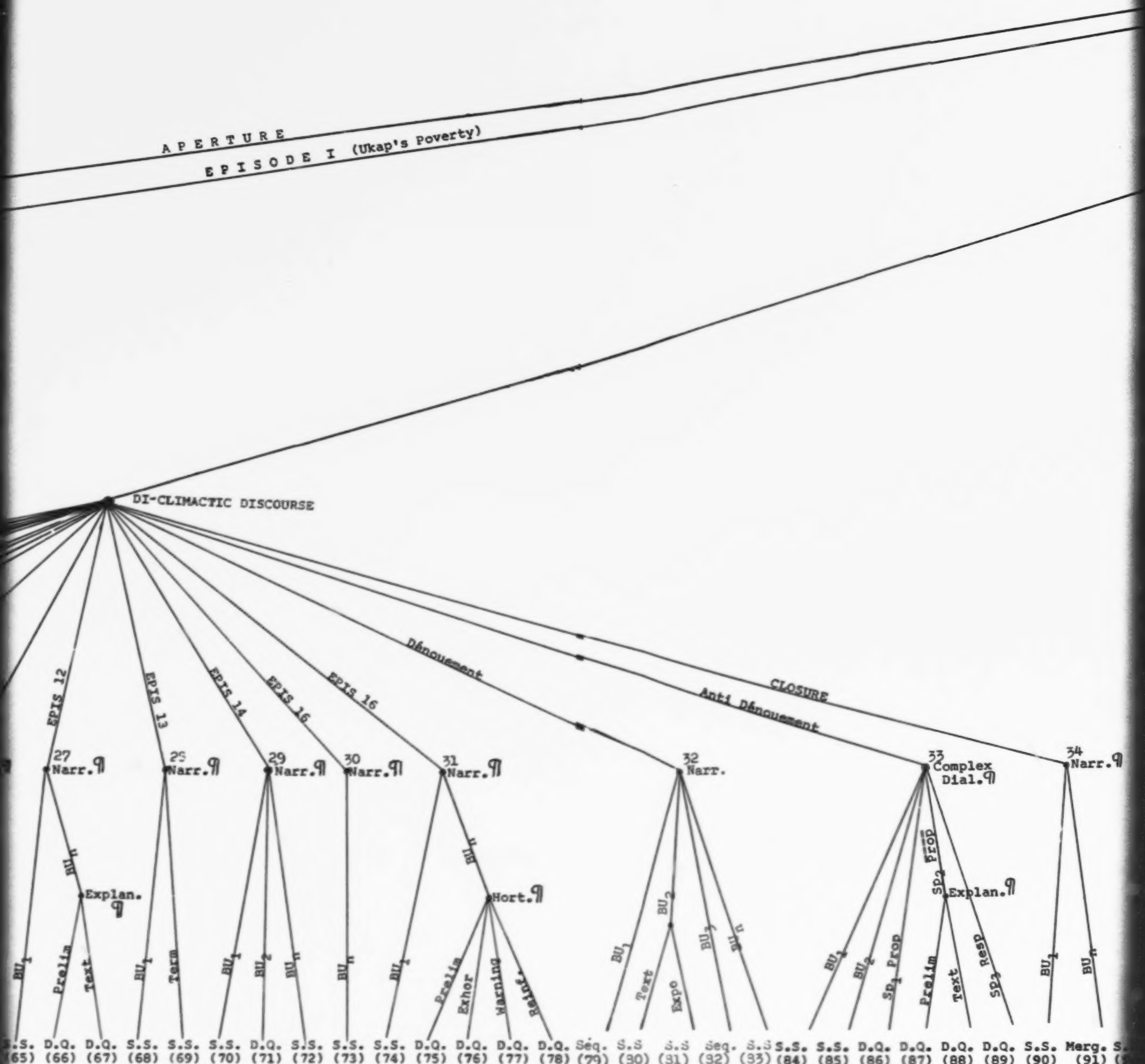
| | |
|---|---|
| ⌒ | Noun Phrase Amplification |
| ═ | Double Underlining of Topic Phrase |

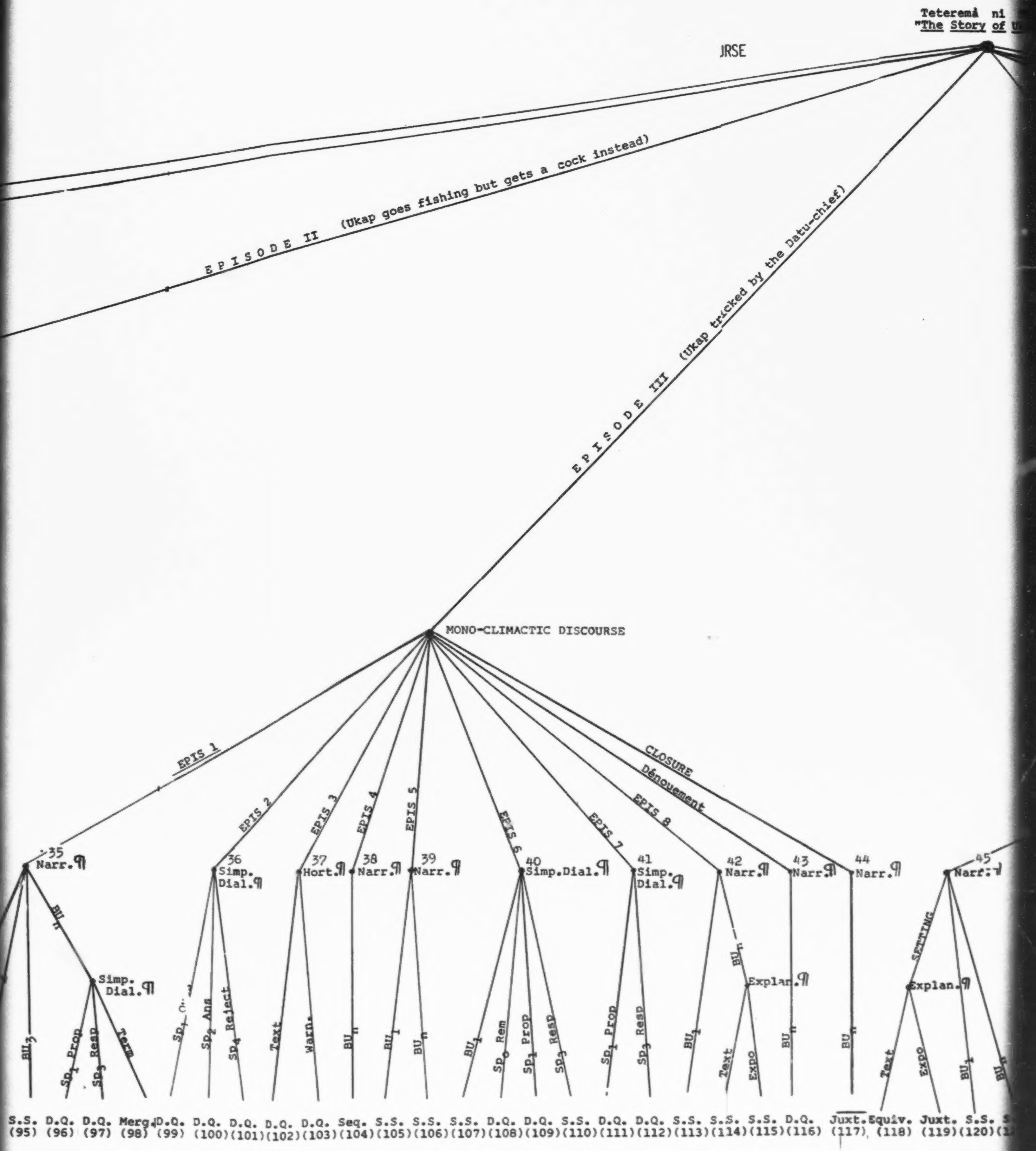

EPISODIC DISC.
EPIS 1
EPIS 2
EPIS 3
EPIS 4
EPIS 5
EPIS 6
EPIS 7
EPIS 8
1
2 Narr. ¶
3 Narr. ¶
4 Narr. ¶
5 Narr. ¶
6 Narr. ¶
7 Narr. ¶
8 Narr. ¶
BU1
BU2
BU3
BUn
BU1
BU2
BU1
BU2
BU3
BU4
BU5
BUn
BUn
BU1
BU2
BU3
BU4
BUn
BU1
BUn
Term
BUn
Term
BU
S.S. (1)
D.Q. (2)
Merg. (3)
S.S. (4)
D.Q. (5)
S.S. (6)
S.S. (7)
Seq. (8)
D.Q. (9)
Merg. (10)
S.S. (11)
S.S. (12)
S.S. (13)
Seq. (14)
S.S. (15)
S.S. (16)
S.S. (17)
D.Q. (18)
S.S. (19)
S.S. (20)
Equiv. (21)
Equiv. (22)
S.S. (23)
S.S. (24)

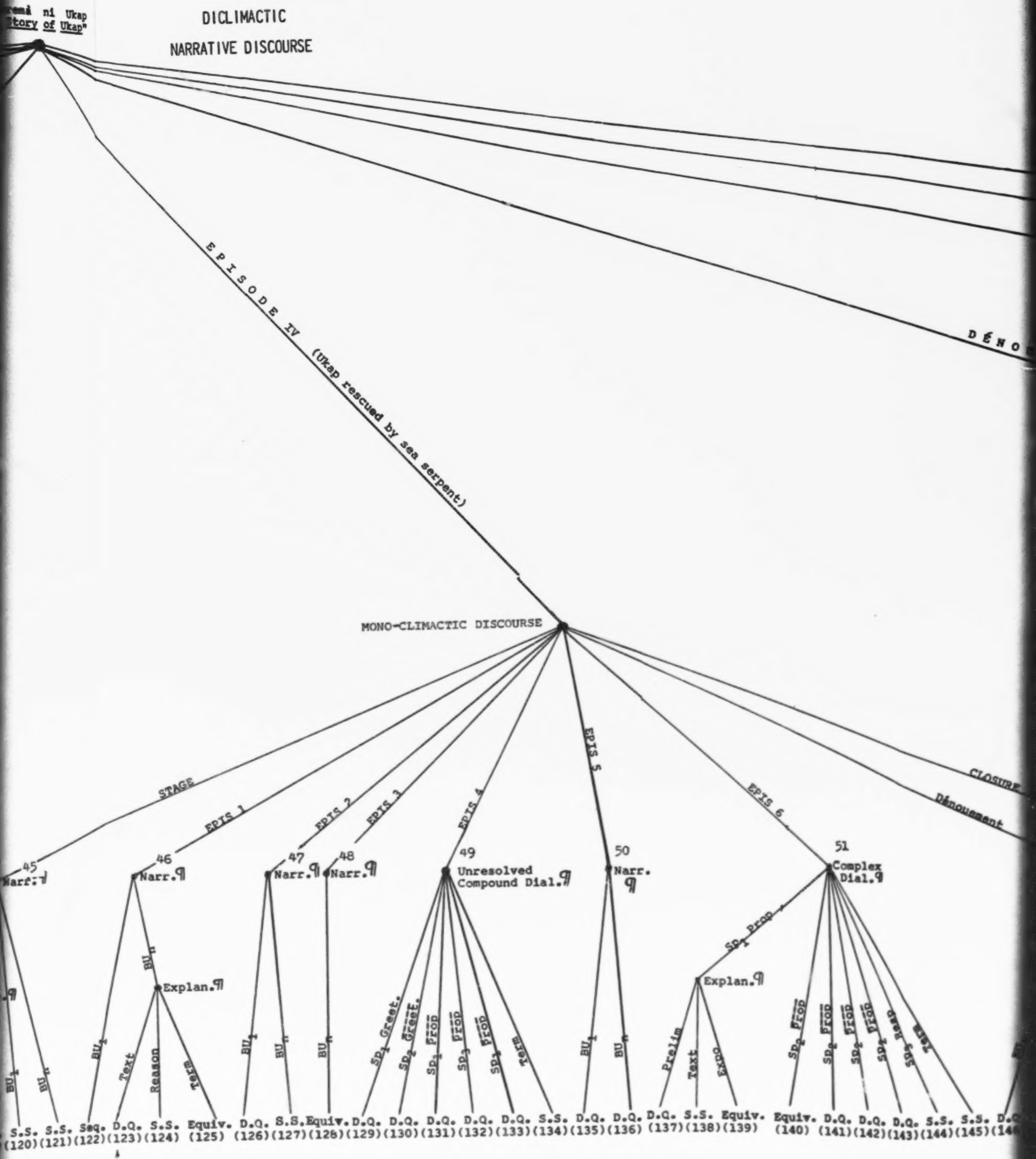

EPISODIC DISC.
EPIS 6
EPIS 7
EPIS 8
EPIS 9
EPIS 10
EPIS 11
EPIS 12
CLOSURE
APERTURE
EPIS
7 Narr.¶
8 Narr.¶
9 Narr.¶
10 Narr.¶
11 Simp. Dial.¶
12 Narr.¶
13 Narr.¶
14 Unresolved Simp.Dial.¶
15 Narr.¶
16 Simp.Dial.¶
17 Na
BU$_n$
Term
BU$_n$
Term
BU$_n$
BU$_n$
Term
BU$_1$
Sp$_1$ Prop
Sp$_3$ Resp
BU$_n$
BU$_n$
Prelim
Sp$_1$ Rem
Sp$_2$ Prop
Sp$_2$ Prop
Setting
BU$_n$
BU$_1$
BU$_2$
Sp$_1$ Prop
Ex-plan.¶
Prelim
Text
Expo
Term
BU$_n$
Equiv. (21)
Equiv. (22)
S.S. (23)
S.S. (24)
S.S. (25)
S.S. (26)
Equiv. (27)
S.S. (28)
D.Q. (29)
D.Q. (30)
Quasi cl.Equiv. (31)
S.S. (32)
S.S. (33)
D.Q. (34)
D.Q. (35)
D.Q. (36)
S.S. (37)
D.Q. (38)
S.S. (39)
S.S. (40)
Equiv. (41)
D.Q. (42)
D.Q. (43)
S.S. (44)
D.Q (45

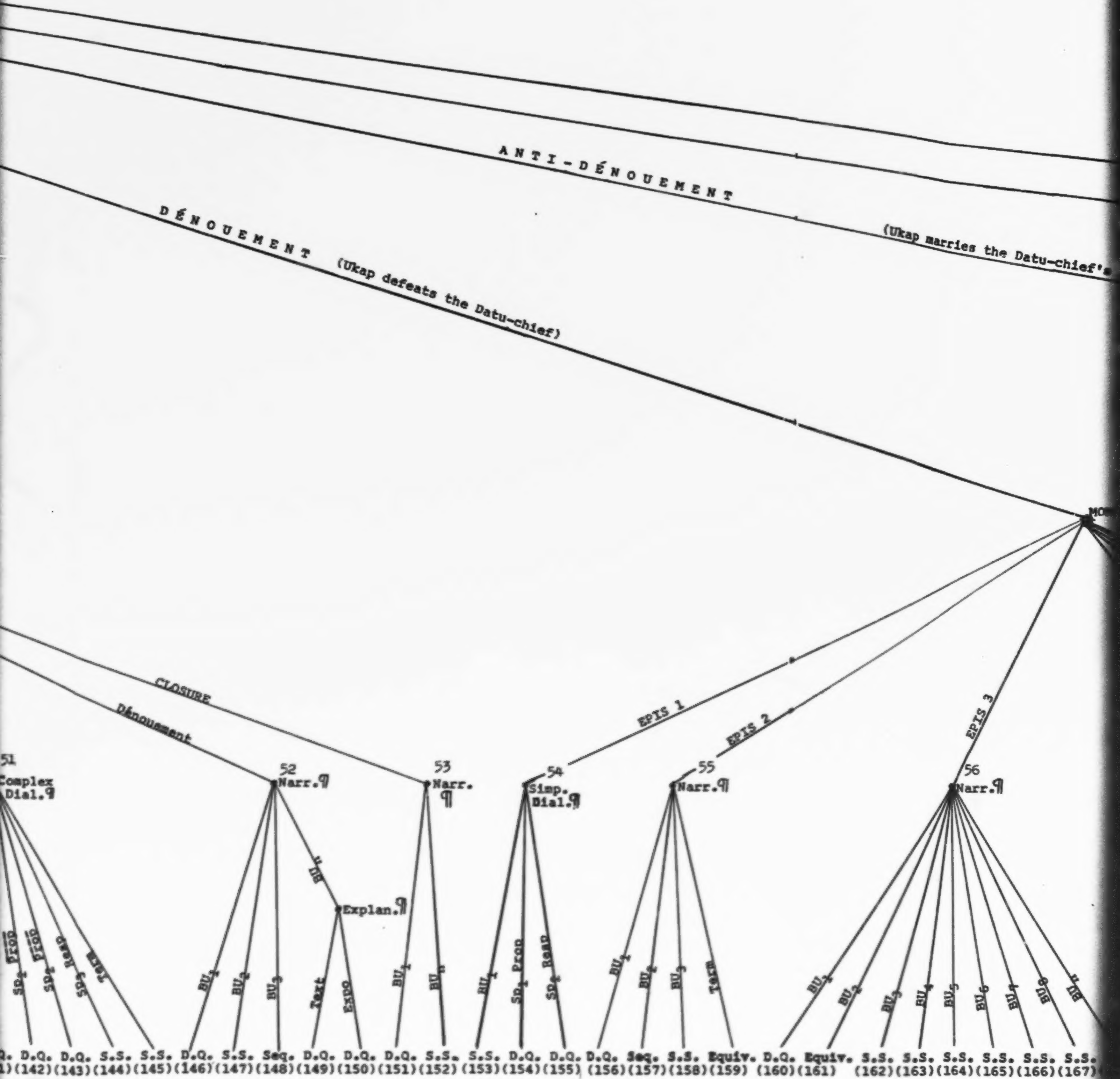


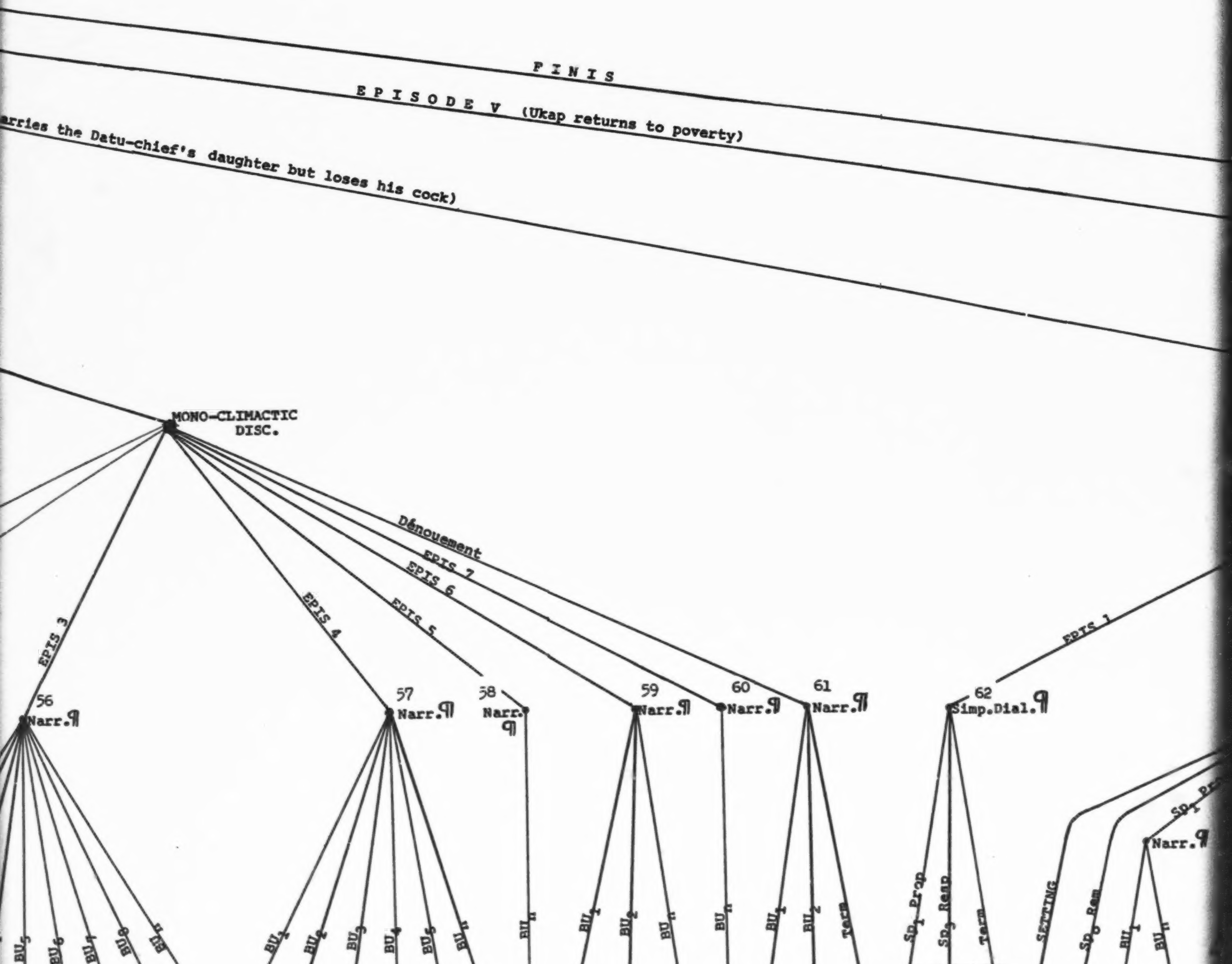
APERTURE
EPIS 1
EPIS 2
EPIS 3
EPIS 4
EPIS 5
EPIS 6
EPIS 7
EPIS 8
EPIS 9
EPIS 10
EPIS 11
EPIS 12
16 Simp.Dial.¶
17 Narr. ¶
18 Narr. ¶
19 Narr.¶
20 Narr.¶
21 Narr. ¶
22 Narr.¶
23 Narr.¶
24 Narr.¶
25 Narr.¶
26 Narr.¶
27 Narr.¶
Ex-plan. ¶
Expl. ¶
Expl
Term
Text
Expo
BU$_n$
BU$_1$
BU$_2$
BU$_3$
BU$_4$
Prelim
D.Q. (42)
D.Q. (43)
S.S. (44)
D.Q. (45)
S.S. (46)
S.S. (47)
S.S. (48)
Seq. (49)
Equiv. (50)
S.S. (51)
Seq. (52)
Seq. (53)
Quasi cl.Equiv. (54)
S.S. (55)
S.S. (56)
Equiv. (57)
S.S. (58)
S.S. (59)
S.S. (60)
D.Q. (61)
S.S. (62)
S.S. (63)
Seq. (64)
S.S. (65)
D.Q. (66)

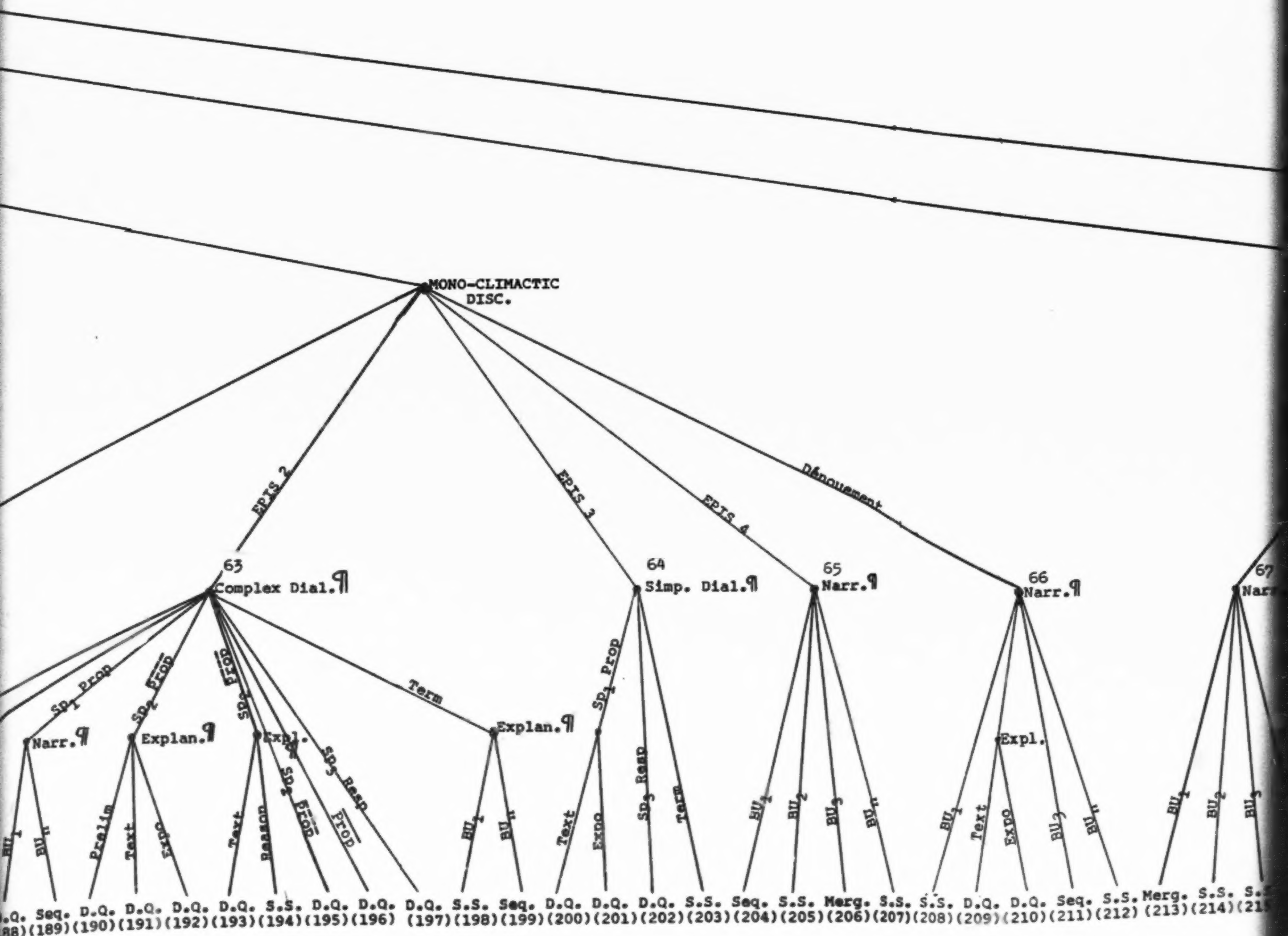

APERTURE
EPISODE I (Ukap's Poverty)
DI-CLIMACTIC DISCOURSE
EPIS 12
EPIS 13
EPIS 14
EPIS 16
EPIS 16
Dénouement
Anti Dénouement
CLOSURE
27 Narr.¶
28 Narr.¶
29 Narr.¶
30 Narr.¶
31 Narr.¶
32 Narr.
33 Complex Dial.¶
34 Narr.¶
$BU_n$
Explan. ¶
$BU_n$
Hort.¶
$BU_2$
$SP_2$ Prop
$SP_2$ Explan.¶
$BU_1$
Prelim
Text
$BU_1$
Term
$BU_1$
$BU_2$
$BU_n$
$BU_n$
$BU_1$
Prelim
Exhor
Warning
Reinf.
$BU_1$
Text
Expo
$BU_3$
$BU_n$
$BU_1$
$BU_2$
$SP_1$ Prop
Prelim
Text
Resp
$SP_3$
$BU_1$
$BU_n$
S.S. (65)
D.Q. (66)
D.Q. (67)
S.S. (68)
S.S. (69)
S.S. (70)
D.Q. (71)
S.S. (72)
S.S. (73)
S.S. (74)
D.Q. (75)
D.Q. (76)
D.Q. (77)
D.Q. (78)
Seq. (79)
S.S (80)
S.S (81)
Seq. (82)
S.S (83)
S.S. (84)
S.S. (85)
D.Q. (86)
D.Q. (87)
D.Q. (88)
D.Q. (89)
S.S. (90)
Merg. (91)

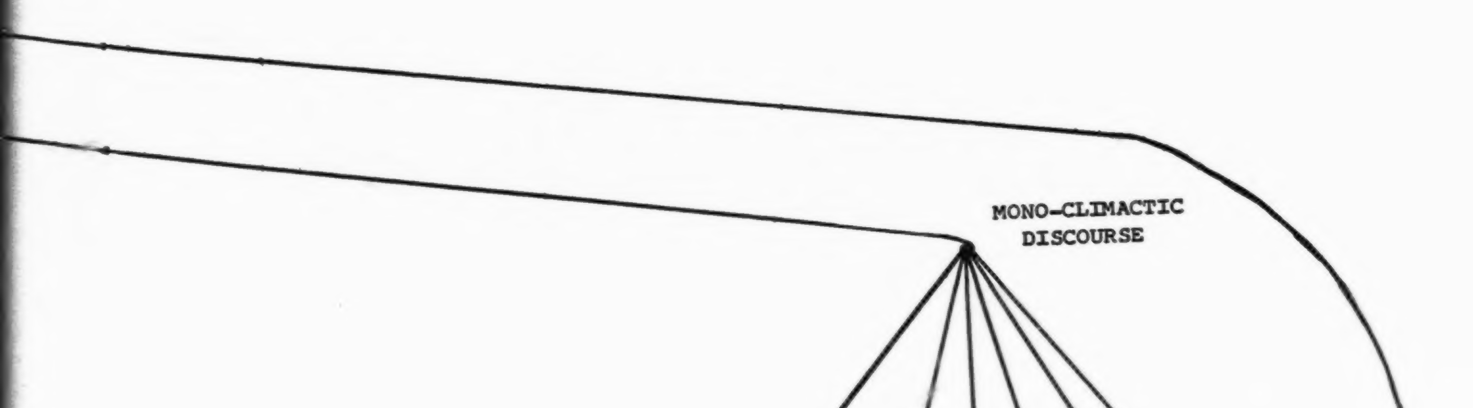

Teteremà ni
"The Story of U
JRSE
EPISODE II (Ukap goes fishing but gets a cock instead)
EPISODE III (Ukap tricked by the Datu-chief)
MONO-CLIMACTIC DISCOURSE
EPIS 1
EPIS 2
EPIS 3
EPIS 4
EPIS 5
EPIS 6
EPIS 7
EPIS 8
Dénouement
CLOSURE
35 Narr.¶
36 Simp. Dial.¶
37 Hort.¶
38 Narr.¶
39 Narr.¶
40 Simp.Dial.¶
41 Simp. Dial.¶
42 Narr.¶
43 Narr.¶
44 Narr.¶
45 Narr.¶
BU$_n$
Simp. Dial.¶
BU$_n$
Explan.¶
SETTING
Explan.¶
BU$_3$
Sp$_1$ Prop
Sp$_3$ Resp
Term
Sp$_1$ Q
Sp$_2$ Ans
Sp$_4$ Reject
Text
Warn.
BU$_n$
BU$_1$
BU$_n$
BU$_1$
Sp$_0$ Rem
Sp$_1$ Prop
Sp$_3$ Resp
Sp$_1$ Prop
Sp$_3$ Resp
BU$_1$
Text
Expo
BU$_n$
BU$_n$
Text
Expo
BU$_1$
BU$_n$
S.S. (95)
D.Q. (96)
D.Q. (97)
Merg. (98)
D.Q. (99)
D.Q. (100)
D.Q. (101)
D.Q. (102)
D.Q. (103)
Seq. (104)
S.S. (105)
S.S. (106)
S.S. (107)
D.Q. (108)
D.Q. (109)
S.S. (110)
D.Q. (111)
D.Q. (112)
S.S. (113)
S.S. (114)
S.S. (115)
D.Q. (116)
Juxt. (117)
Equiv. (118)
Juxt. (119)
S.S. (120)


remá ni Ukap
Story of Ukap"
DICLIMACTIC
NARRATIVE DISCOURSE
EPISODE IV (Ukap rescued by sea serpent)
DÉNO
MONO-CLIMACTIC DISCOURSE
STAGE
EPIS 1
EPIS 2
EPIS 3
EPIS 4
EPIS 5
EPIS 6
CLOSURE
Dénouement
45 Narr.¶
46 Narr.¶
47 Narr.¶
48 Narr.¶
49 Unresolved Compound Dial.¶
50 Narr. ¶
51 Complex Dial.¶
.¶
$BU_1$
$BU_n$
$BU_1$
$BU_n$
Explan.¶
Text
Reason
Term
$BU_1$
$BU_n$
$BU_n$
$Sp_1$ Greet.
$Sp_2$ Greet.
$Sp_1$ Prop
$Sp_3$ Prop
$Sp_1$ Prop
Term
$BU_1$
$BU_n$
$Sp_1$ Prop
Explan.¶
Prelim
Text
Expo
$Sp_2$ Prop
$Sp_2$ Prop
$Sp_2$ Prop
$Sp_2$ Prop
$Sp_3$ Resp
Text
S.S. (120)
S.S. (121)
Seq. (122)
D.Q. (123)
S.S. (124)
Equiv. (125)
D.Q. (126)
S.S. (127)
Equiv. (128)
D.Q. (129)
D.Q. (130)
D.Q. (131)
D.Q. (132)
D.Q. (133)
S.S. (134)
D.Q. (135)
D.Q. (136)
D.Q. (137)
S.S. (138)
Equiv. (139)
Equiv. (140)
D.Q. (141)
D.Q. (142)
D.Q. (143)
S.S. (144)
S.S. (145)
D.Q.


ANTI-DÉNOUEMENT
(Ukap marries the Datu-chief's
DÉNOUEMENT (Ukap defeats the Datu-chief)
MON
CLOSURE
Dénouement
EPIS 1
EPIS 2
EPIS 3
51 Complex Dial.¶
52 Narr.¶
53 Narr.¶
54 Simp. Dial.¶
55 Narr.¶
56 Narr.¶
Explan.¶
BU_n
Sp_1 Prop
Sp_2 Prop
Sp_3 Resp
Term
BU_1 BU_2 BU_3
Text Expo
BU_1 BU_n
BU_1 Sp_1 Prop Sp_2 Resp
BU_1 BU_2 BU_3 Term
BU_1 BU_2 BU_3 BU_4 BU_5 BU_6 BU_7 BU_8 BU_n
D.Q. (142) D.Q. (143) S.S. (144) S.S. (145) D.Q. (146) S.S. (147) Seq. (148) D.Q. (149) D.Q. (150) D.Q. (151) S.S. (152) S.S. (153) D.Q. (154) D.Q. (155) D.Q. (156) Seq. (157) S.S. (158) Equiv. (159) D.Q. (160) Equiv. (161) S.S. (162) S.S. (163) S.S. (164) S.S. (165) S.S. (166) S.S. (167)


F I N I S
E P I S O D E V (Ukap returns to poverty)
arries the Datu-chief's daughter but loses his cock)
MONO-CLIMACTIC DISC.
EPIS 3
EPIS 4
EPIS 5
EPIS 6
EPIS 7
Dénouement
EPIS 1
56 Narr.¶
57 Narr.¶
58 Narr.¶
59 Narr.¶
60 Narr.¶
61 Narr.¶
62 Simp.Dial.¶
Narr.¶
SETTING
Sp1 Prop
Sp3 Resp
Sp5 Rem
Term
BU1
BU2
BU3
BU4
BU5
BU6
BU7
BU8
BUn
S.S. (164)
S.S. (165)
S.S. (166)
S.S. (167)
D.Q. (168)
S.S. (169)
Merg. Purp. (170)
S.S. (171)
Seq. (172)
Seq. (173)
Seq. (174)
Juxt. (175)
Merg. (176)
Seq. (177)
Juxt. (178)
S.S. (179)
S.S. (180)
Seq. (181)
Seq. (182)
D.Q. (183)
D.Q. (184)
Seq. (185)
S.S. (186)
D.Q. (187)
D.Q. (188)
Seq. (189)

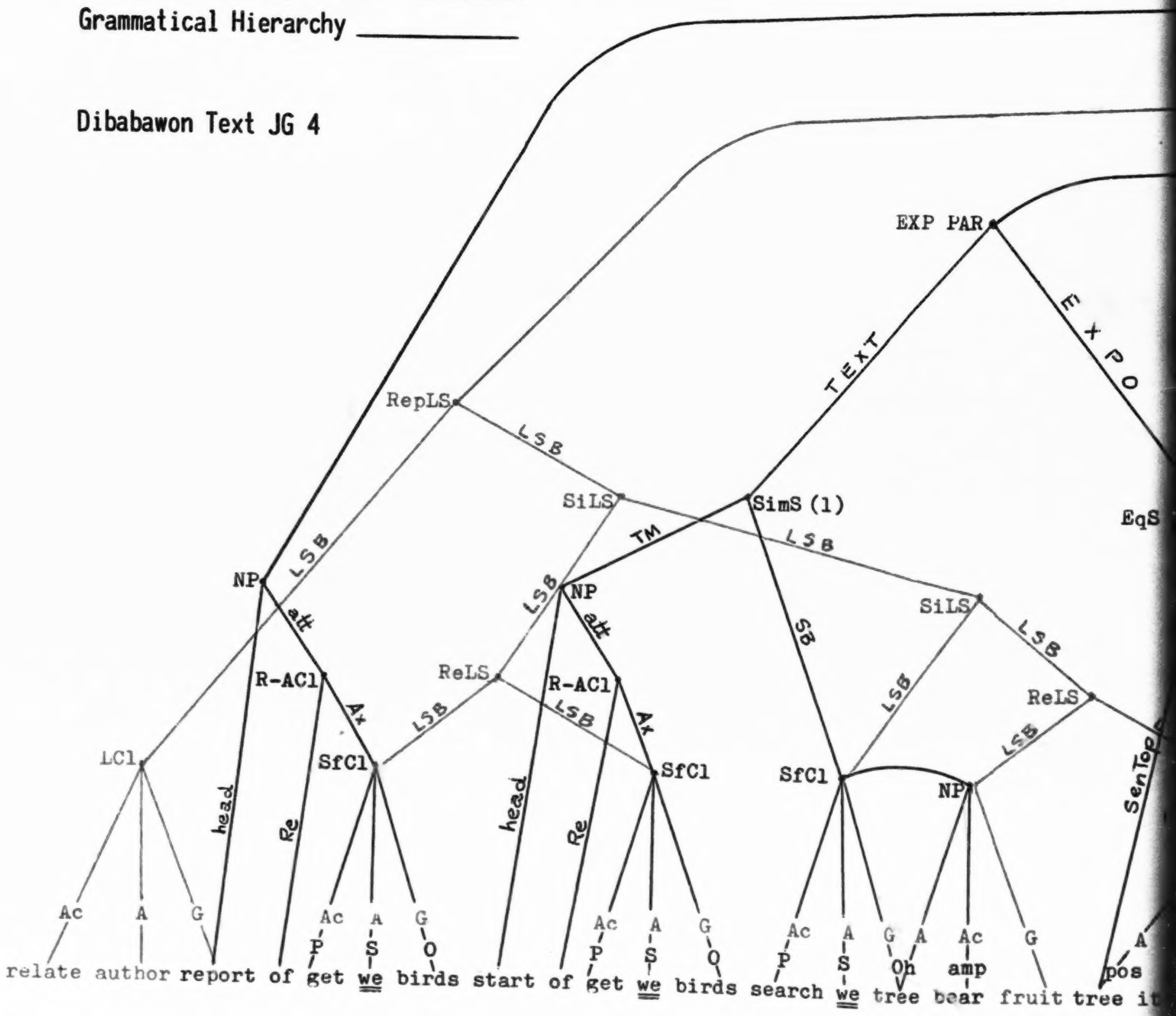

MONO-CLIMACTIC DISC.
EPIS 2
EPIS 3
EPIS 4
Dénouement
63 Complex Dial.¶
64 Simp. Dial.¶
65 Narr.¶
66 Narr.¶
67 Narr.
Sp1 Prop
Sp2 Prop
Prop
Sp2
Sp3 Resp
Prop
Term
Narr.¶
Explan.¶
Expl.
Explan.¶
Sp1 Prop
Expl.
BU1
BUn
Prelim
Text
Expo
Text
Reason
Sp3
Prop
BU1
BUn
Text
Expo
Sp3 Resp
Term
BU1
BU2
BU3
BUn
BU1
Text
Expo
BU3
BUn
BU1
BU2
BU3
D.Q. (188)
Seq. (189)
D.Q. (190)
D.Q. (191)
D.Q. (192)
D.Q. (193)
S.S. (194)
D.Q. (195)
D.Q. (196)
D.Q. (197)
S.S. (198)
Seq. (199)
D.Q. (200)
D.Q. (201)
D.Q. (202)
S.S. (203)
Seq. (204)
S.S. (205)
Merg. (206)
S.S. (207)
S.S. (208)
D.Q. (209)
D.Q. (210)
Seq. (211)
S.S. (212)
Merg. (213)
S.S. (214)
S.S. (21


MONO-CLIMACTIC DISCOURSE
ouement
EPIS 1
EPIS 2
EPIS 3
EPIS 4
EPIS 5
Dénouement
65 Narr.¶
66 Narr.¶
67 Narr.¶
68 Simp. Dial.¶
69 Explan.¶
70 Explan.¶
71 Explan.¶
72 Explan.¶
Expl.
BU3
BUn
BU1
Text
Expo
BU3
BUn
BU1
BU2
BU3
BUn
Sp1 Ques
Sp3(A)
Sp0(Rem)
Text
Text
Expo
Prelim
Text
Text
Merg. (206)
S.S. (207)
S.S. (208)
D.Q. (209)
D.Q. (210)
Seq. (211)
S.S. (212)
Merg. (213)
S.S. (214)
S.S. (215)
Seq. (216)
D.Q. (217)
D.Q. (218)
D.Q. (219)
S.S. (220)
D.Q. (221)
D.Q. (222)
D.Q. (223)
D.Q. (224)
D.Q. (225)
S.S. (226)

A Report of When We Go Bird-Hunting
by Jesus Guminang
Analysis by Myra Lou Barnard

Lexical Hierarchy ______________
Grammatical Hierarchy ___________

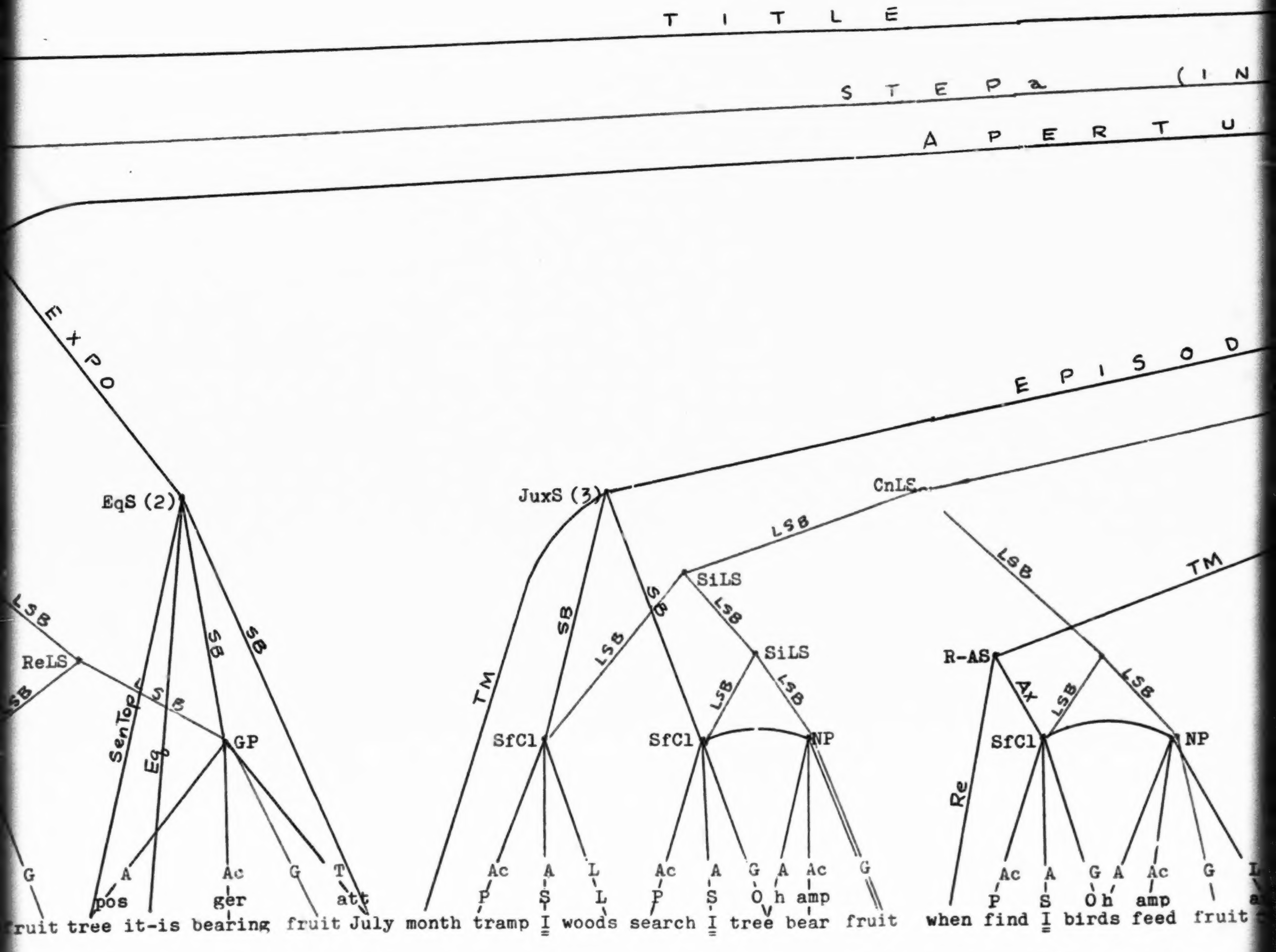
Dibabawon Text JG 4


EXP PAR
TEXT
EXPO
RepLS
LSB
SiLS
SimS (1)
TM
LSB
EqS
NP
LSB
att
SiLS
LSB
NP
att
ReLS
R-ACl
Ax
R-ACl
SB
LSB
ReLS
LSB
Ax
LSB
LSB
LCl
SfCl
SfCl
SfCl
NP
SenTop
head
Re
head
Re
Ac A G
Ac A G
P S O
Ac A G
P S O
Ac A G
P S Oh
A Ac G
A
pos
relate author report of get we birds start of get we birds search we tree bear fruit tree it

Nawnangonon to ogpudut ki to manuk-manuk.
report of get we birds

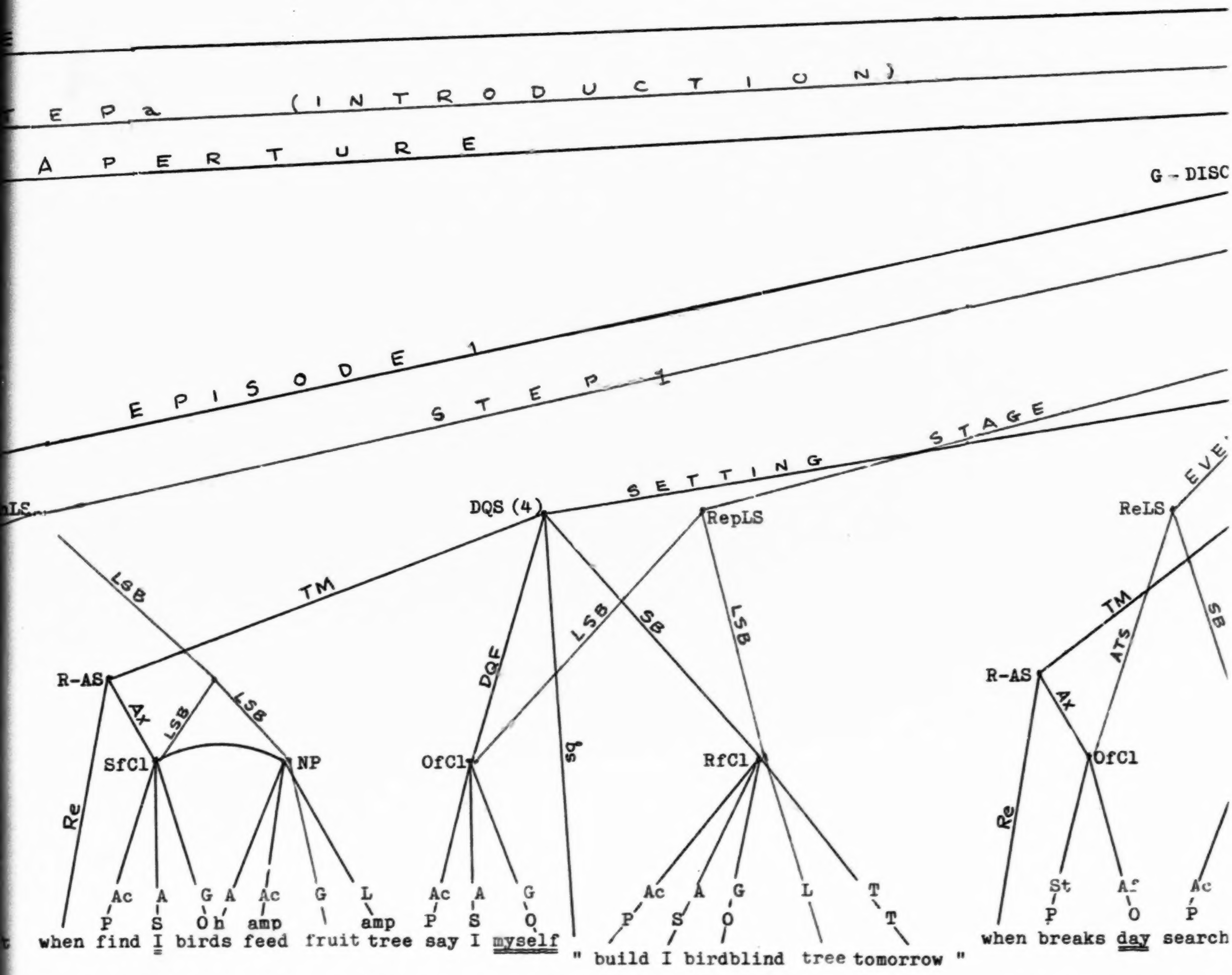
2. Sikan no kayu iyan dà p
that tree it-is . f

1. Kapinunu-an to ogpudut ki to manuk-manuk ogpangahà ki to tipdas no
start of get we birds search we tipdas-tree


TITLE
STEPa (IN
APERTU
EXPO
EPISOD
EqS (2)
JuxS (3)
CnLS
LSB
SiLS
SiLS
R-AS
ReLS
LSB
LSB
SenTop
Eq
SB
SB
SB
TM
SB
LSB
LSB
LSB
LSB
LSB
LSB
LSB
TM
Ax
Re
GP
SfCl
SfCl
NP
SfCl
NP
G A Ac G T
pos ger att
Ac A L
P S L
Ac A G A Ac G
P S O h amp
V
Ac A G A Ac G L
P S O h amp a
fruit tree it-is bearing fruit July month tramp I woods search I tree bear fruit when find I birds feed fruit

u iyan dà pagbogas to buwan to Hulyu. 4. Na ko ogkita ad to dag-an no manuk-manuk no ogdapù du-on sikan no k
e it-is . fruiting month of July now when find I many birds feed there that t

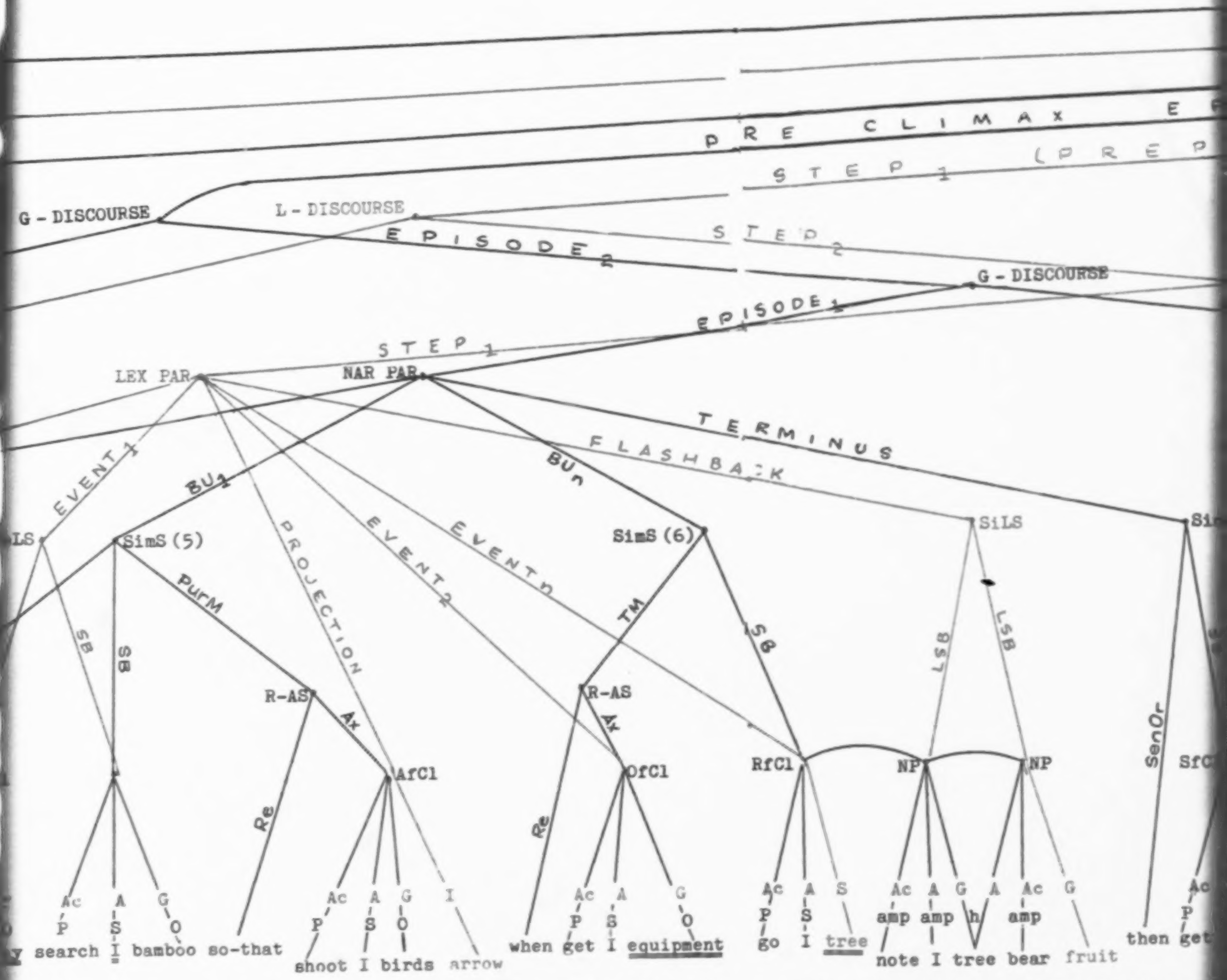
to tipdas no ogbogas. 3. Na ko sikan on no buwan oglahok-lahok ad diyà to guwangan. ogpangahà a to tipdas no c
tipdas-tree fruit now when that month tramp I there woods search I tipdas-tree



E P a (I N T R O D U C T I O N)
A P E R T U R E
G - DISC
E P I S O D E 1
S T E P 1
S T A G E
S E T T I N G
EVE
LS
DQS (4)
RepLS
ReLS
LSB
TM
DQF
LSB
SB
LSB
TM
ATS
SB
R-AS
Ax
LSB
LSB
sq
R-AS
Ax
SfCl
NP
OfCl
RfCl
OfCl
Re
Re
Ac A G A Ac G L
Ac A G
Ac A G L T
St Af Ac
P S O h amp amp
P S O
P S O T
P O P
when find I birds feed fruit tree say I myself
" build I birdblind tree tomorrow "
when breaks day search

-manuk no ogdapù du-on sikan no kayu og-usipon kud to kanak no ka-ugalingon to "Ogdangonan ku to lubungan ka
rds feed there that tree say I my self build I birdblind tom

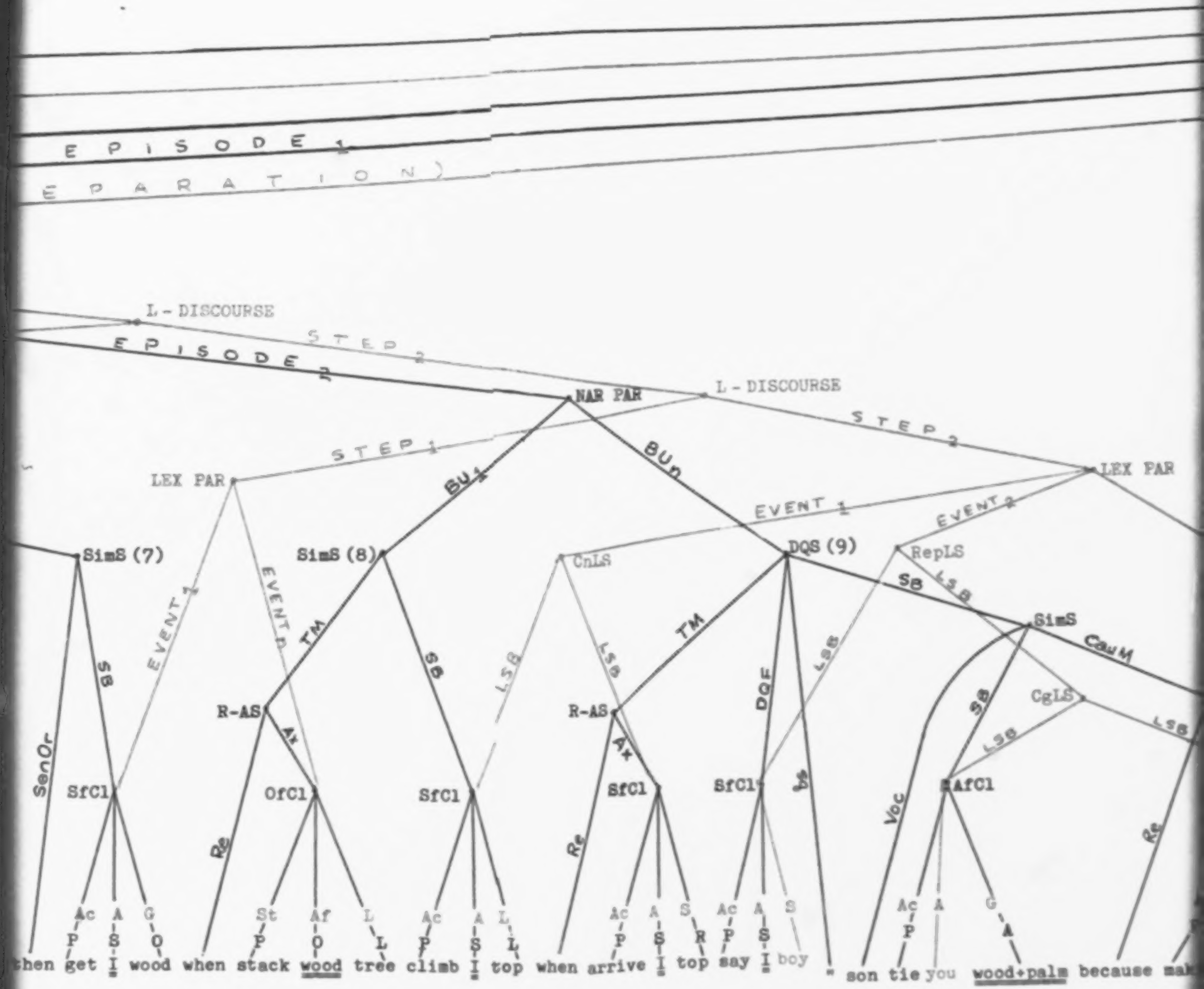
wangan.ogpangahà a to tipdas no ogbogas. 5. Dayun ko ogkabukas on to adow to ogpangahà ad to liyung
oods search I tipdas-tree fruit then when break day search I liyung



PRE CLIMAX EP
STEP 1 (PREP
G - DISCOURSE
L - DISCOURSE
EPISODE 2
STEP 2
G - DISCOURSE
EPISODE 1
STEP 1
LEX PAR
NAR PAR
TERMINUS
FLASHBACK
EVENT 1
BU 1
BU n
PROJECTION
EVENT 2
EVENT n
LS
SimS (5)
SimS (6)
SiLS
Si
SB
SB
PurM
TM
SB
LSB
LSB
R-AS
Ax
R-AS
Ax
SenOr
Re
Re
ArCl
OfCl
RfCl
NP
NP
SfC
Ac P
A S
G O
Ac P
A S
G O
I
Ac P
A S
G O
Ac P
A S
S
Ac amp
A amp
G h
A
Ac amp
G
Ac P
y search I bamboo so-that
shoot I birds arrow
when get I equipment
go I tree
note I tree bear fruit
then get

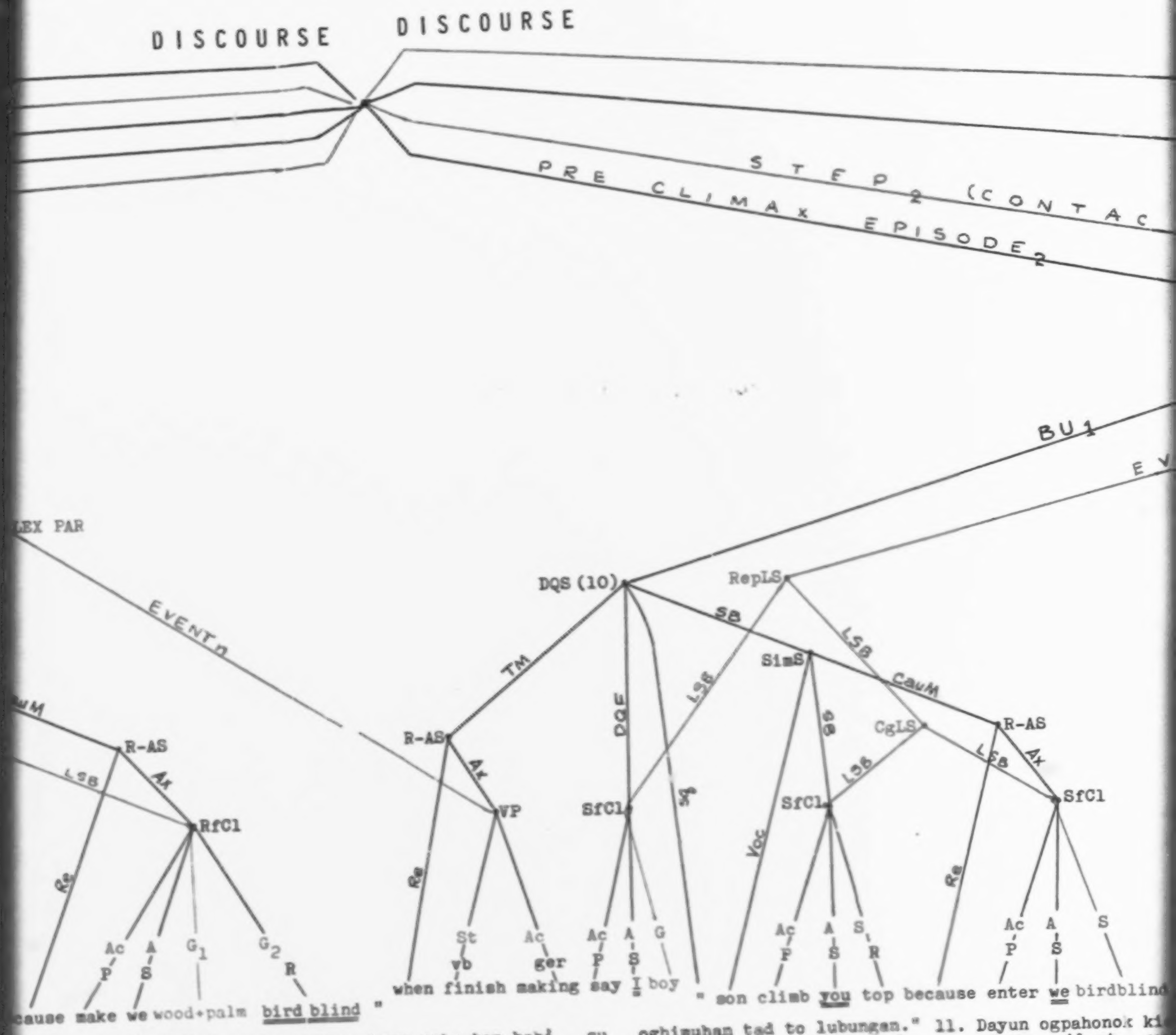
ngan  kasoom no adow."  6. Dayun ko matibò on mapudut ku sikan daduwa no katingub, tunud asta  buu, og-andiya-a
blind tomorrow   day        then when both       get   I  that  two     equipment  arrow and bamboo   go-there

to liyung asta buu no pada igpanà ku to manuk-manuk.          7. Dayun ogpamudut ad to bahî asta kayu,
liyung and buu so-that shoot I   birds            then   get   I   palm and wood r


EPISODE 1
EPARATION)
L - DISCOURSE
STEP 2
EPISODE 2
NAR PAR
L - DISCOURSE
STEP 1
BU1
BUn
STEP 2
LEX PAR
LEX PAR
EVENT 1
EVENT 2
SimS (7)
SimS (8)
CnLS
DQS (9)
RepLS
EVENT 1
EVENT n
TM
SB
LSB
LSB
TM
SB
LSB
SimS
CauM
SB
LSB
SenOr
R-AS
Ax
R-AS
Ax
DQF
CgLS
LSB
LSB
SfCl
OfCl
SfCl
SfCl
SfCl
bs
AfCl
Voc
Re
Re
Re
Ac A G
P S O
St Af L
P O L
Ac A L
P S L
Ac A S
P S R
Ac A S
P S
Ac A G
P A
then get I wood when stack wood tree climb I top when arrive I top say I boy " son tie you wood+palm because mak

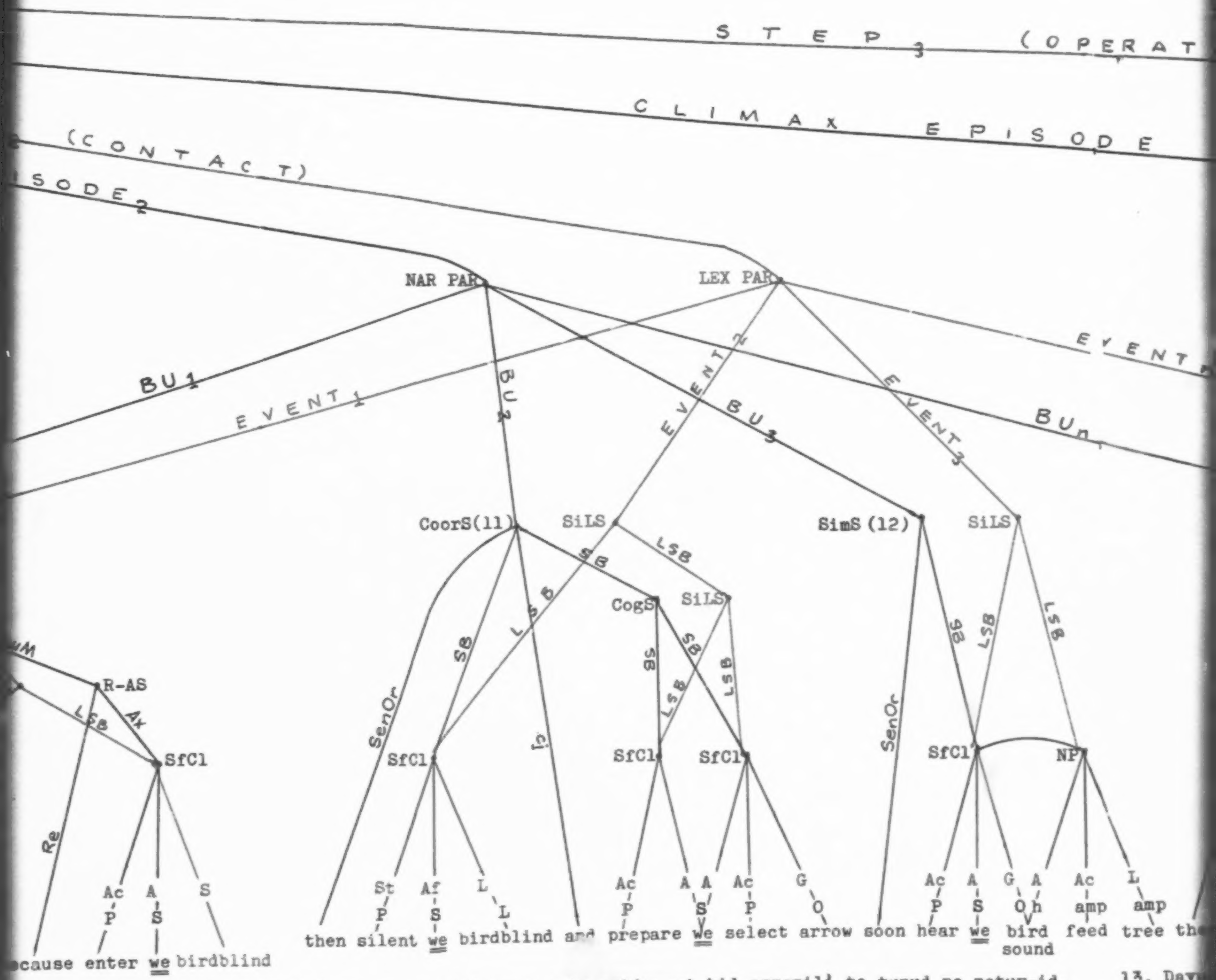
ndiya-an kud sikan pig-indanan ku no tipdas no nigbogas. 9. Dayun ko umabut ad diyà to di-atas og-iling ad to
-there I that note I tipdas-tree fruit then when arrive I there top say I

kayu, bagon. 8. Na ko mabuntun on du-on to saad ogpamonhik ad diyà to di-atas.
wood rattan now when stack there under climb I there top


DISCOURSE
DISCOURSE
STEP 2 (CONTAC
PRE CLIMAX EPISODE 2
BU 1
EV
LEX PAR
EVENT n
CauM
R-AS
LSB
Ax
RfCl
Re
Ac P
A S
G1
G2 R
DQS (10)
TM
R-AS
Ax
VP
Re
St vb
Ac ger
DQE
SfCl
Ac P
A S
G
Sq
RepLS
LSB
SB
SimS
SB
CauM
CgLS
LSB
SfCl
Voc
Ac P
A S
S R
R-AS
LSB
Ax
SfCl
Re
Ac P
A S
S
cause make we wood+palm bird blind "
when finish making say I boy
" son climb you top because enter we birdblind

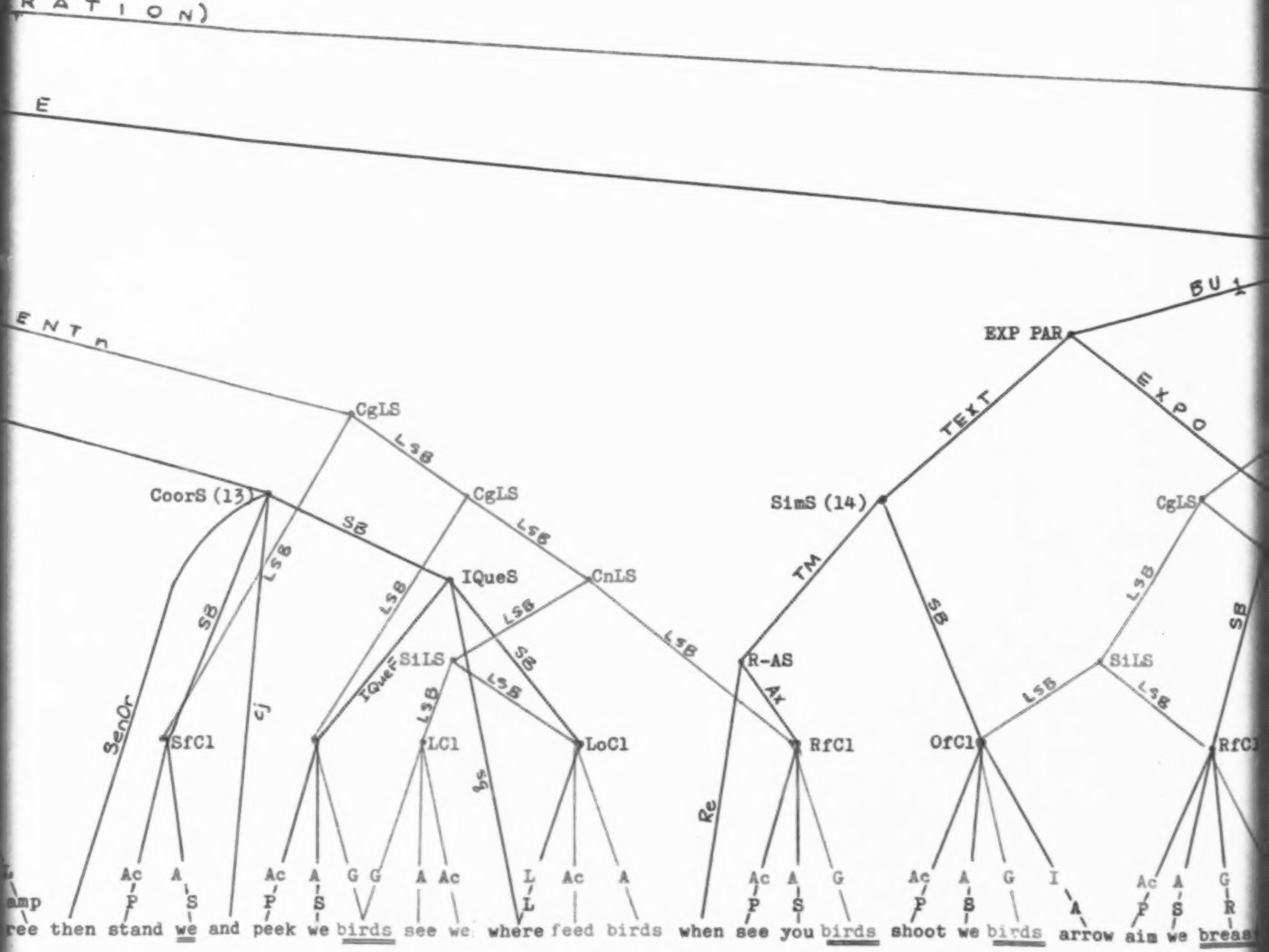
g ad to "Utù, ihikot on ton mongo kayu asta ton bahi su oghimuhan tad to lubungan." 11. Dayun ogpahonok ki
I son tie the (pl) wood and the palm because make we birdblind then silent we

10. Na ko ogkatapusan on to paghimu, og-iling ad to "Utù, pamonhik kad su ogtagù ki."
now when finish making say I son climb you because enter we


S T E P 3 (O P E R A T
C L I M A X E P I S O D E
(C O N T A C T)
I S O D E 2
NAR PAR
LEX PAR
BU1
BU2
BU3
BUn
E V E N T 1
E V E N T 2
E V E N T 3
E V E N T
CoorS(11)
SiLS
SimS (12)
SiLS
CogS
SiLS
R-AS
SfCl
SfCl
SfCl
SfCl
SfCl
NP
SenOr
SenOr
SB
LSB
cj
Re
Ax
Ac P
A S
S
St P
Af S
L L
Ac P
A S
A S
Ac P
G O
Ac P
A S
G O
A h
Ac amp
L amp
ecause enter we birdblind
then silent we birdblind and prepare we select arrow soon hear we bird sound feed tree the

" 11. Dayun ogpahonok kid diyà to sood to lubungan asta oghina-at kid ogpamili to tunud no matuy-id.   13. Dayu
then silent we there inside birdblind and prepare we select arrow straight   the

k kad su ogtagù ki."   12. Dayun to puli dà ogkaugoy-lugoy ogdinog kid to dapodpod to manuk-manuk n
you because enter we   then just soon hear we sound of birds


RATION)
E
ENT n
BU 1
EXP PAR
TEXT
EXPO
CgLS
LSB
CoorS (13)
SB
CgLS
LSB
IQueS
CnLS
SimS (14)
TM
SB
CgLS
LSB
SB
SenOr
SB
LSB
cj
LSB
IQueF
SiLS
LSB
SB
LSB
LSB
R-AS
Ax
SiLS
LSB
LSB
SfCl
LCl
LoCl
gs
Re
RfCl
OfCl
RfCl
L
amp
Ac P
A S
Ac P
A S
G G
A Ac
L L
Ac
A
Ac P
A S
G
Ac P
A S
G
I A
Ac P
A S
G R
ree then stand we and peek we birds see we where feed birds when see you birds shoot we birds arrow aim we breas

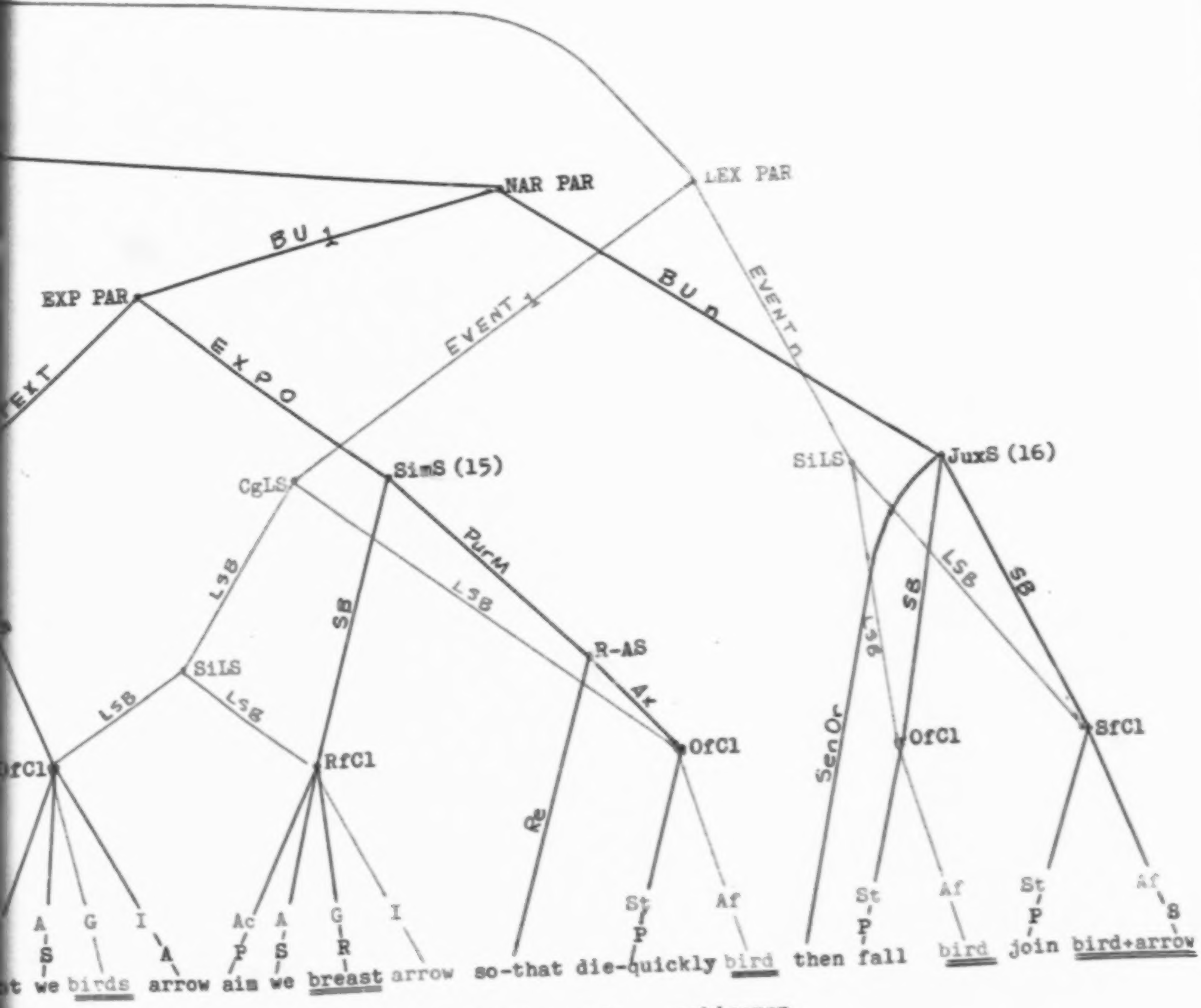
3. Dayun ogsakindog kid aw panlilinghaga ta to dow andi-i dapit.
then stand we and peek we which where side

15. Dini ta to ogpa-ig
here we aim

anuk no ogdapù iyan du-on to tipdas.
s feed it-is there tipdas-tree

14. Na ko makita-an nud dayun ogpana-on tad to tunud.
now when see you then shoot we arrow

16. D
t


LEX PAR
NAR PAR
BU 1
BU n
EXP PAR
EVENT 1
EVENT n
TEXT
EXPO
SimS (15)
JuxS (16)
CgLS
SiLS
LSB
LSB
SB
PurM
SB
LSB
SB
SiLS
LSB
LSg
R-AS
Ax
LSg
SenOr
OfCl
RfCl
OfCl
OfCl
SfCl
Re
A
S
G
I
A
Ac
P
A
S
G
R
I
St
P
Af
St
P
Af
St
P
Af
S
t we birds arrow aim we breast arrow so-that die-quickly bird then fall bird join bird+arrow

15. Dini ta to ogpa-igu-an to dagaha pada ogkisanon.
here we aim breast so-that die-quickly

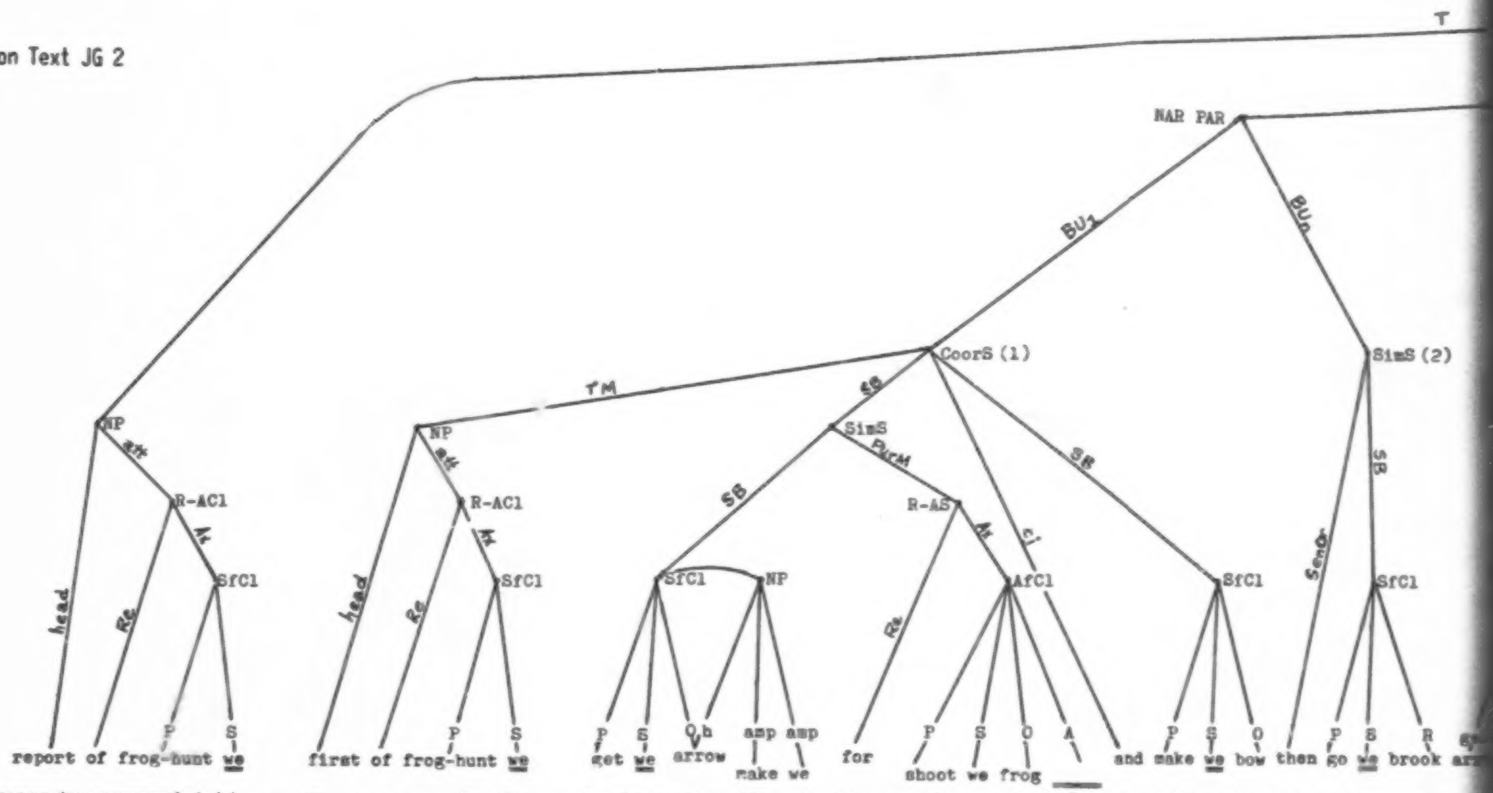
a-on tad to tunud.
ot we arrow

16. Dayun ogka-uug on, ogpakatapik on sikan manuk-manuk asta tunud.
then fall join that birds and arrow

A Report of When We Go Frog-Hunting
by Jesus Guminang
Analysis by Myra Lou Barnard

(A) Grammatical Hierarchy

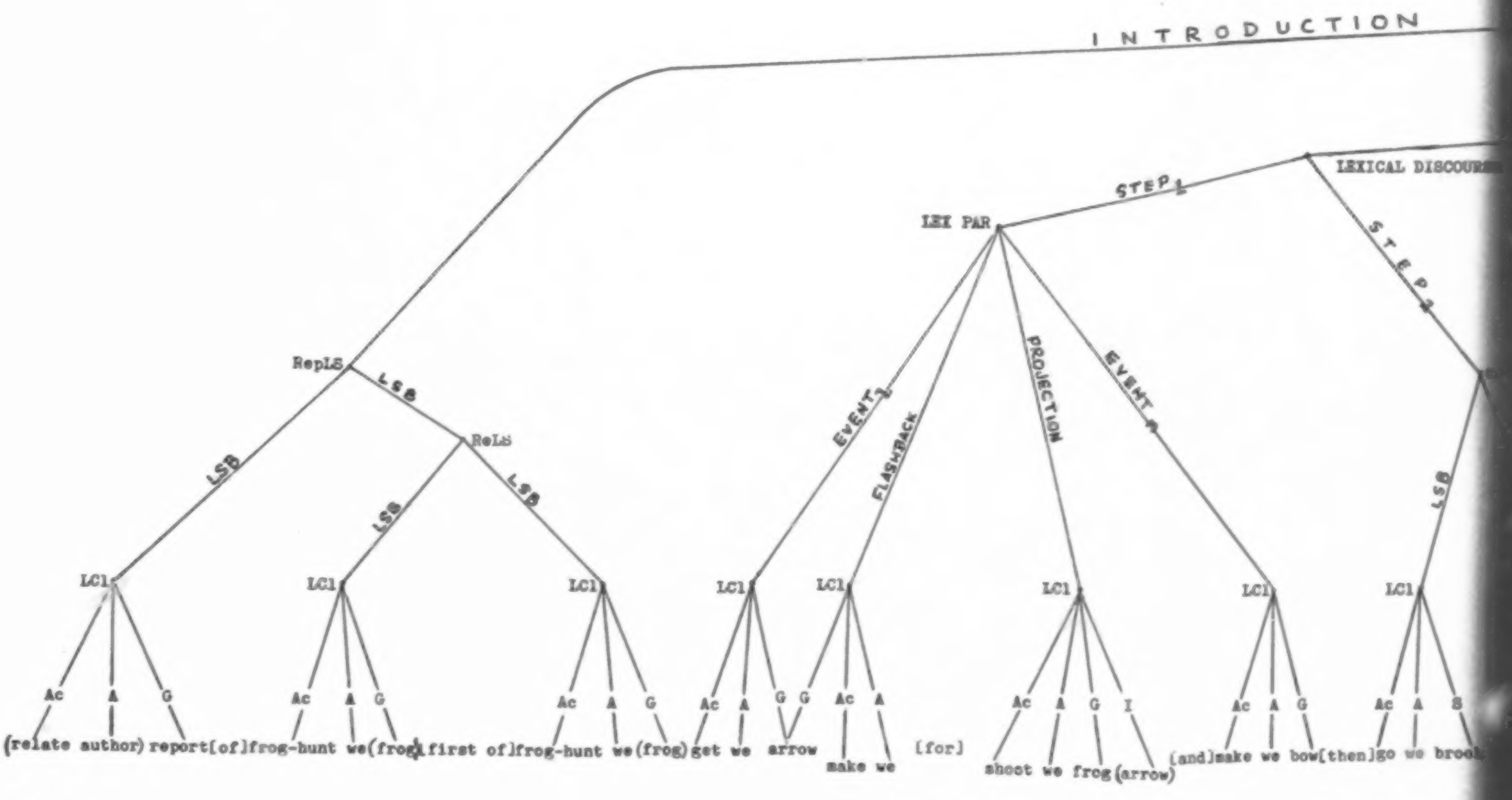
Dibabawon Text JG 2

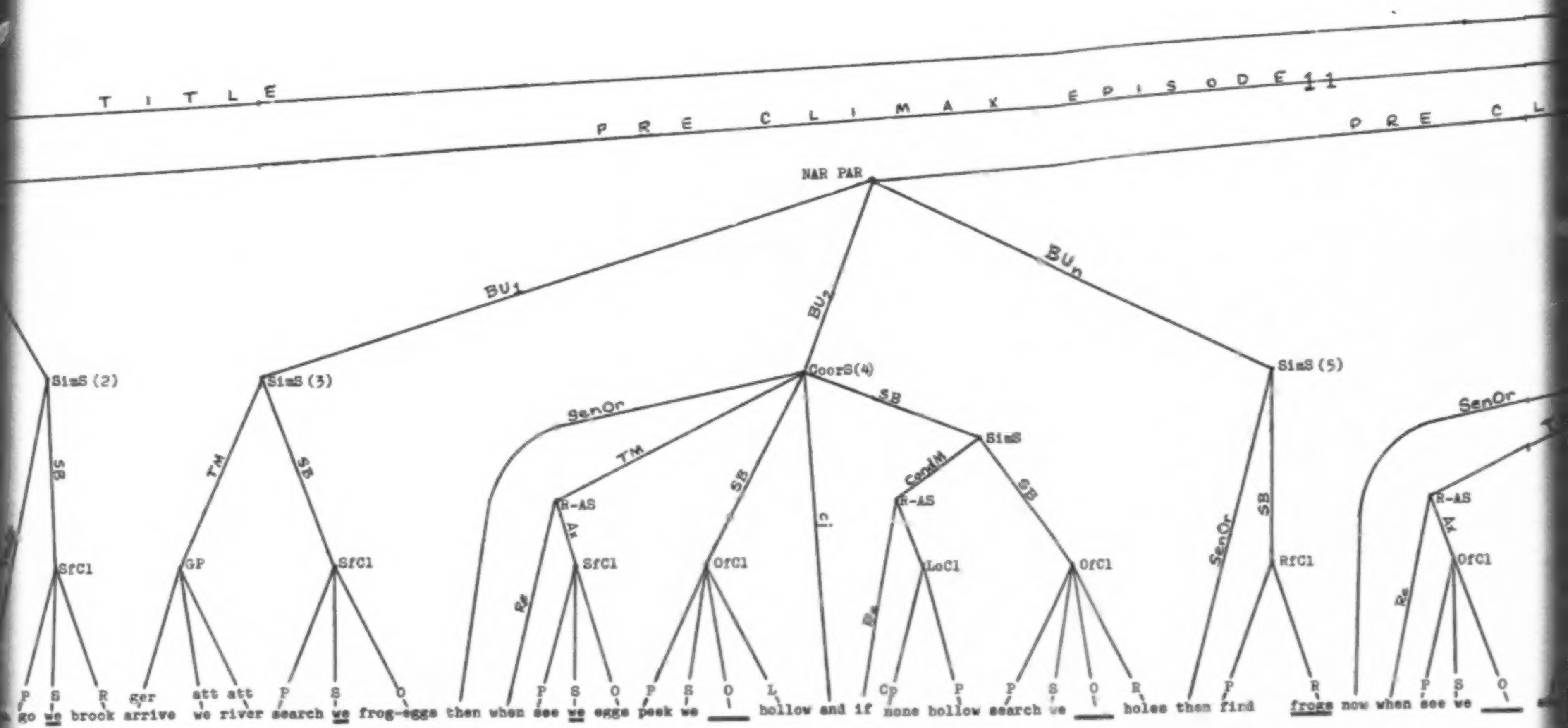

T
NAR PAR
BU1
BUn
CoorS (1)
SimS (2)
TM
SB
SimS
PurM
R-AS
Re
Ax
ci
SB
NP
att
R-ACl
Re
Ax
SfCl
head
NP
att
R-ACl
Re
Ax
SfCl
head
SfCl
NP
SfCl
AfCl
SfCl
SenGr
SB
SfCl
P
S
P
S
P
S
Oh
amp
amp
P
S
O
A
P
S
O
P
S
R
report of frog-hunt we
first of frog-hunt we
get we
arrow
make we
for
shoot we frog
and make we bow
then go we brook

Nawnangonon to ogpangambak ki.
report of frog-hunt we

1. Una to ogpangambak ki ogpudut ki to tampulin no oghinangon ta pada igpanà ta to ambak asta oghimu ki to busug.
first of frog-hunt we get we arrow make we for shoot we frogs and make we bow

2. Dayun og-andiyà ki to
then go-there we


INTRODUCTION
LEXICAL DISCOURSE
STEP1
STEP2
LEX PAR
RepLS
LSB
ReLS
LSB
LSB
LSB
EVENT1
FLASHBACK
PROJECTION
EVENT2
LSB
LCl
LCl
LCl
LCl
LCl
LCl
LCl
LCl
Ac
A
G
Ac
A
G
Ac
A
G
Ac
A
G
G
Ac
A
Ac
A
G
I
Ac
A
G
Ac
A
S
(relate author) report[of]frog-hunt we(frog)[first of]frog-hunt we(frog)get we arrow
make we
[for]
shoot we frog(arrow)
(and)make we bow[then]go we brook

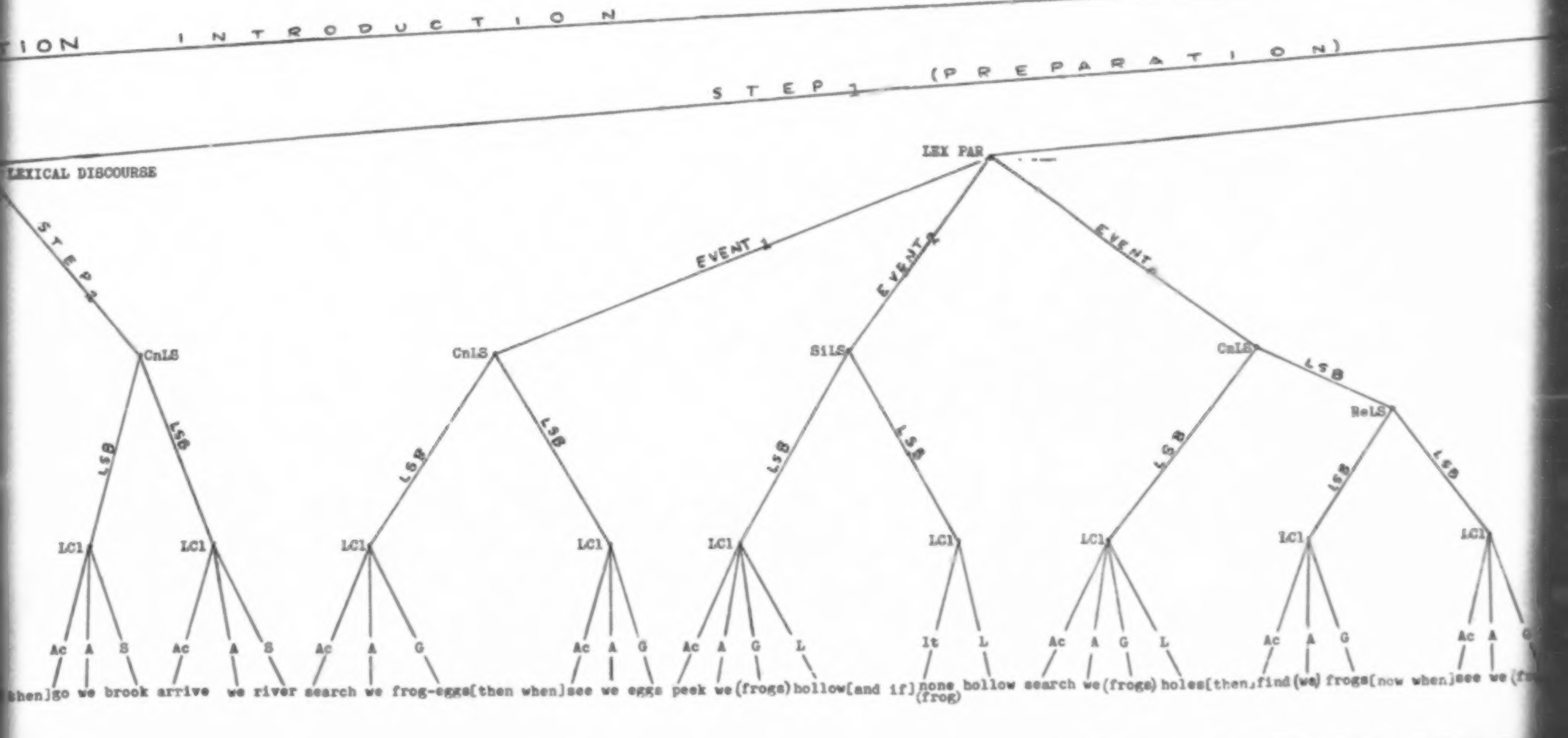

T I T L E
P R E C L I M A X E P I S O D E 11
P R E C L
NAR PAR
BU1
BU2
BUn
SimS (2)
SimS (3)
CoorS(4)
SimS (5)
SenOr
TM
SB
SimS
CondM
R-AS
Ax
Re
Ci
SfCl
GP
OfCl
LoCl
RfCl
P S R ger att att P S O P S O P S O L Cp P P S O R P R P S O
go we brook arrive we river search we frog-eggs then when see we eggs peek we ___ hollow and if none hollow search we ___ holes then find frogs now when see we ___

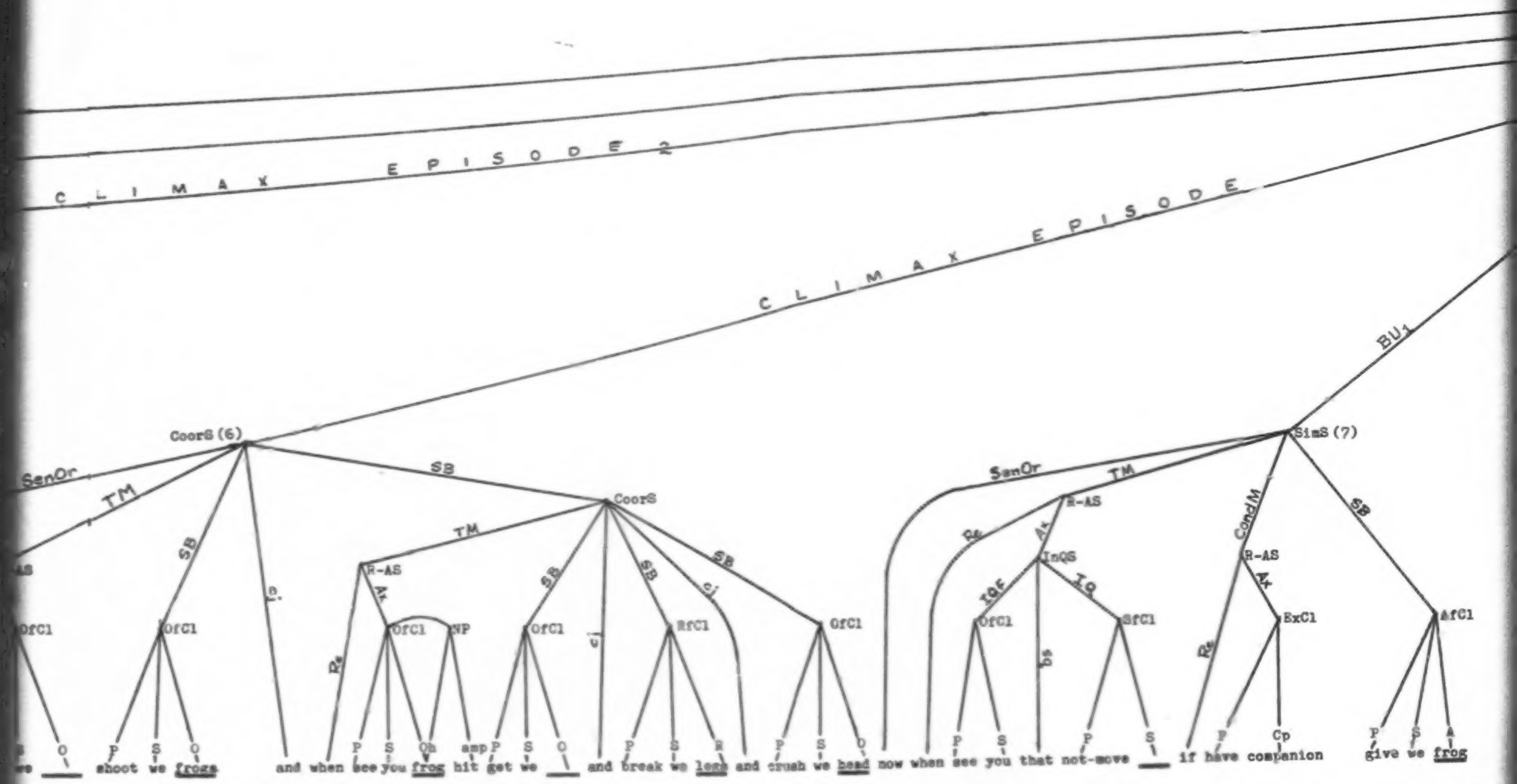
u ki to busug. 3. Pag-abut to diyà to wohig ogpangahà kid to otoug to ambak.
we bow arriving we there river search we egg of frogs

5. Dayun ogkakita-an on sikan ambax. 6. Na ko kita-on
then find frogs now when see

-andiyà ki to sapà.
-there we brook

4. Dayun ko ogkita kid to otoug ogpanilibon tad diyà to lukyab asta ko wadà diyà to lukyab diyà tad to ogpanganapon to daag asta diyà to lugì.
then when see we egg peek we there hollow and if none there hollow there we search leaves and there hole


TION I N T R O D U C T I O N
S T E P 1 (P R E P A R A T I O N)
LEXICAL DISCOURSE
STEP 2
LEX PAR
EVENT 1
EVENT 2
EVENT n
CnLS
SiLS
ReLS
LSB
LCl
Ac A S Ac A S Ac A G Ac A G Ac A G L It L Ac A G L Ac A G Ac A G
then]go we brook arrive we river search we frog-eggs[then when]see we eggs peek we(frogs)hollow[and if]none (frog) hollow search we(frogs) holes[then,find(we) frogs[now when]see we(fr

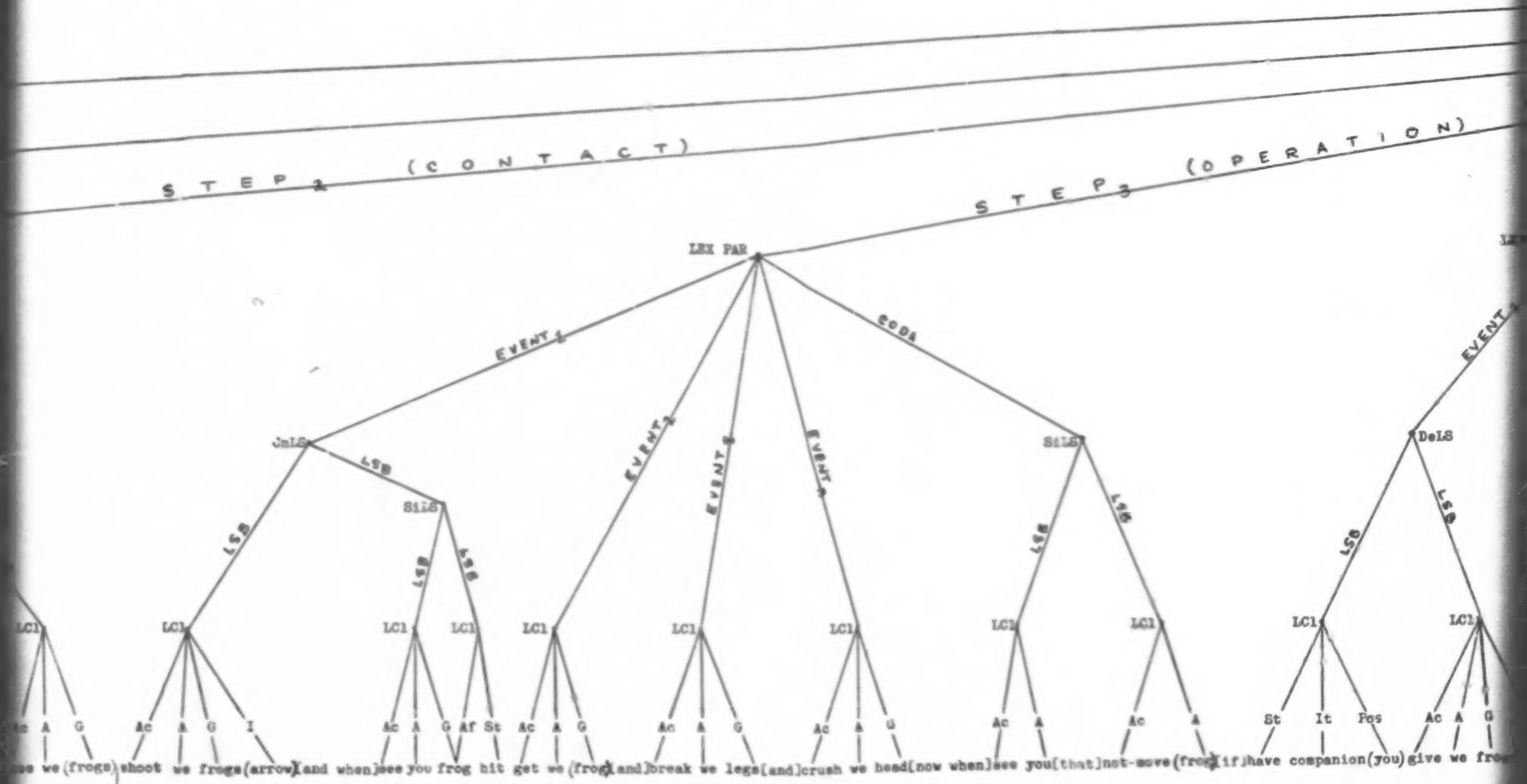


C L I M A X E P I S O D E 2
C L I M A X E P I S O D E
BU1
SenOr
TM
SB
CoorS (6)
CoorS
SimS (7)
R-AS
Ax
Re
ci
OfCl
NP
RfCl
InQS
IQf
IQ
Ds
SfCl
CondM
ExCl
AfCl
P
S
O
Oa
amp
R
Cp
A
we
shoot we frogs
and when see you frog hit get we
and break we legs and crush we head now when see you that not-move
if have companion
give we frog

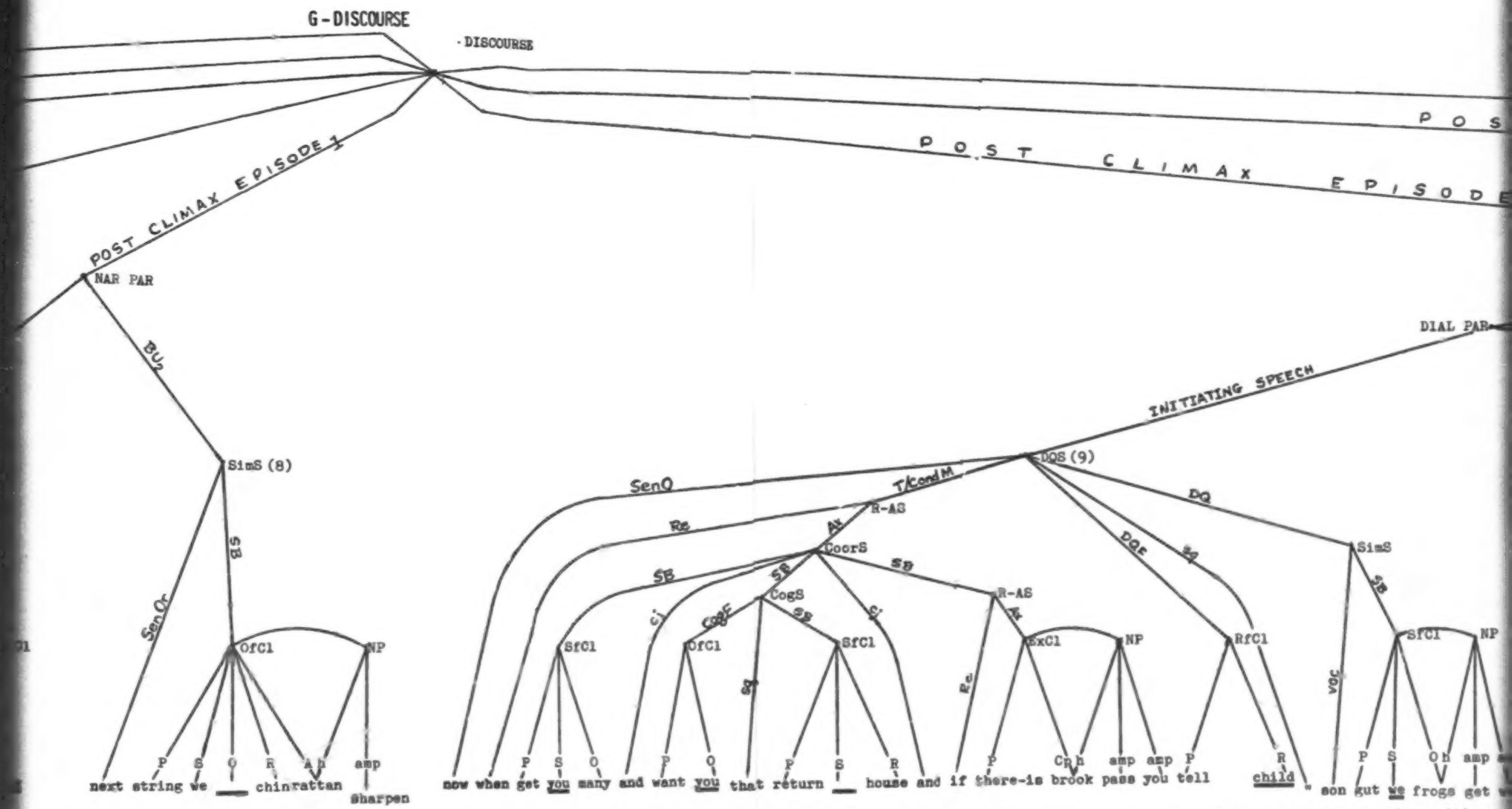
kita-on  tad ogpana-on tad sikan ambak  asta ko kita-on nud sikan ambak no na-igù on ogpuduton tad asta ogpamantigan tad sikan mongo pu-ud no daduwa asta oglonggo-on tad si
see  we shoot we frogs  and when see you frogs hit get we and break we (pl) leg two and crush we

to lugi.
hole

7. Na ko aka-on nud to konad ogpaka-isù igbogoy tad ko moy duma no batà sikan ambak.
now when see you not can-move give we if is companion child frogs



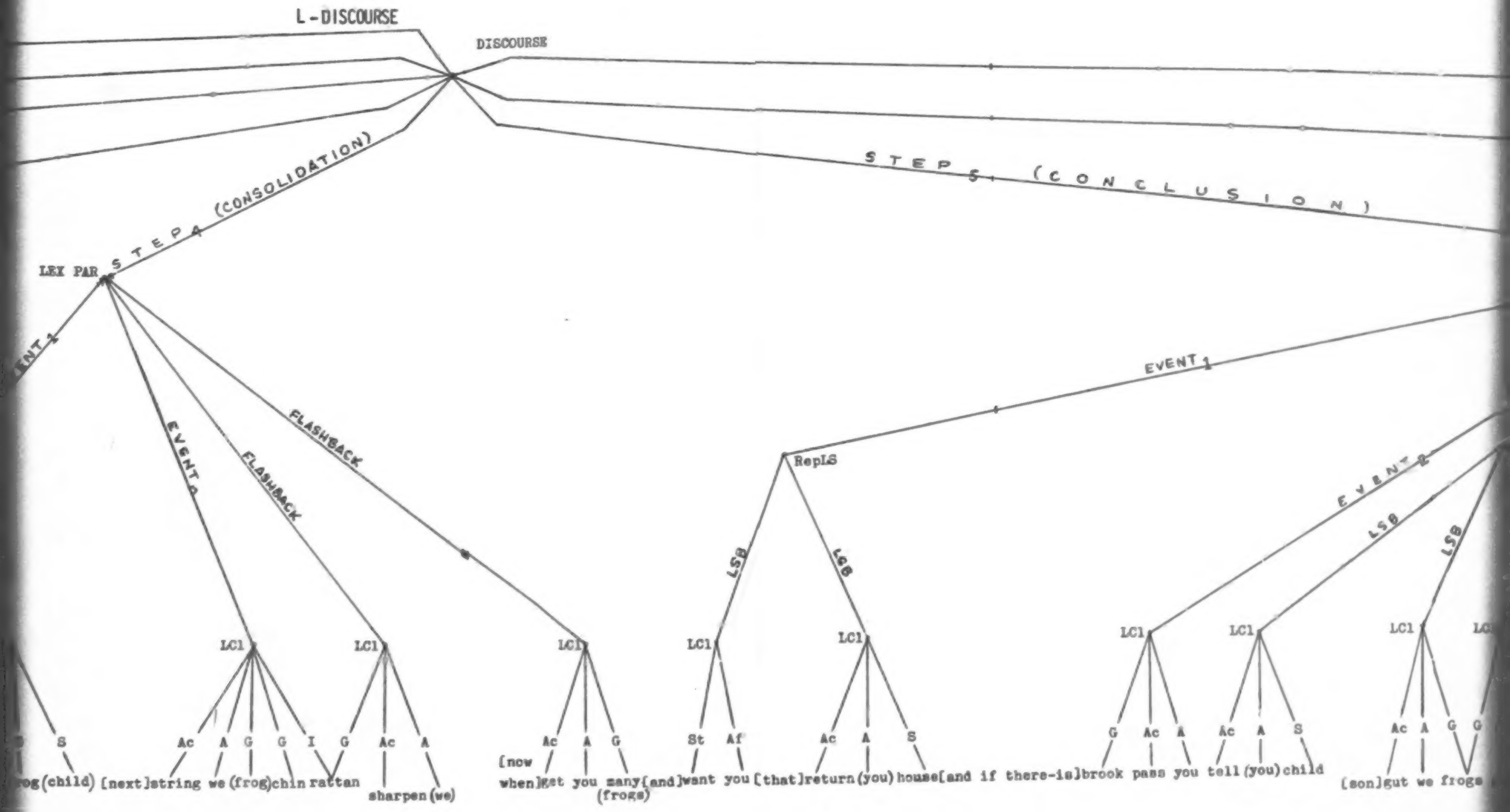
S T E P 2 (C O N T A C T)
S T E P 3 (O P E R A T I O N)
LEX PAR
EVENT 1
EVENT 2
EVENT 3
EVENT 4
EVENT 1
CODA
CnLS
SiLS
DeLS
LSB
LCl
Ac
A
G
I
Af
St
It
Pos
see we (frogs) shoot we frogs (arrow) [and when] see you frog hit get we (frog) [and] break we legs [and] crush we head [now when] see you [that] not-move (frog) [if] have companion (you) give we frog

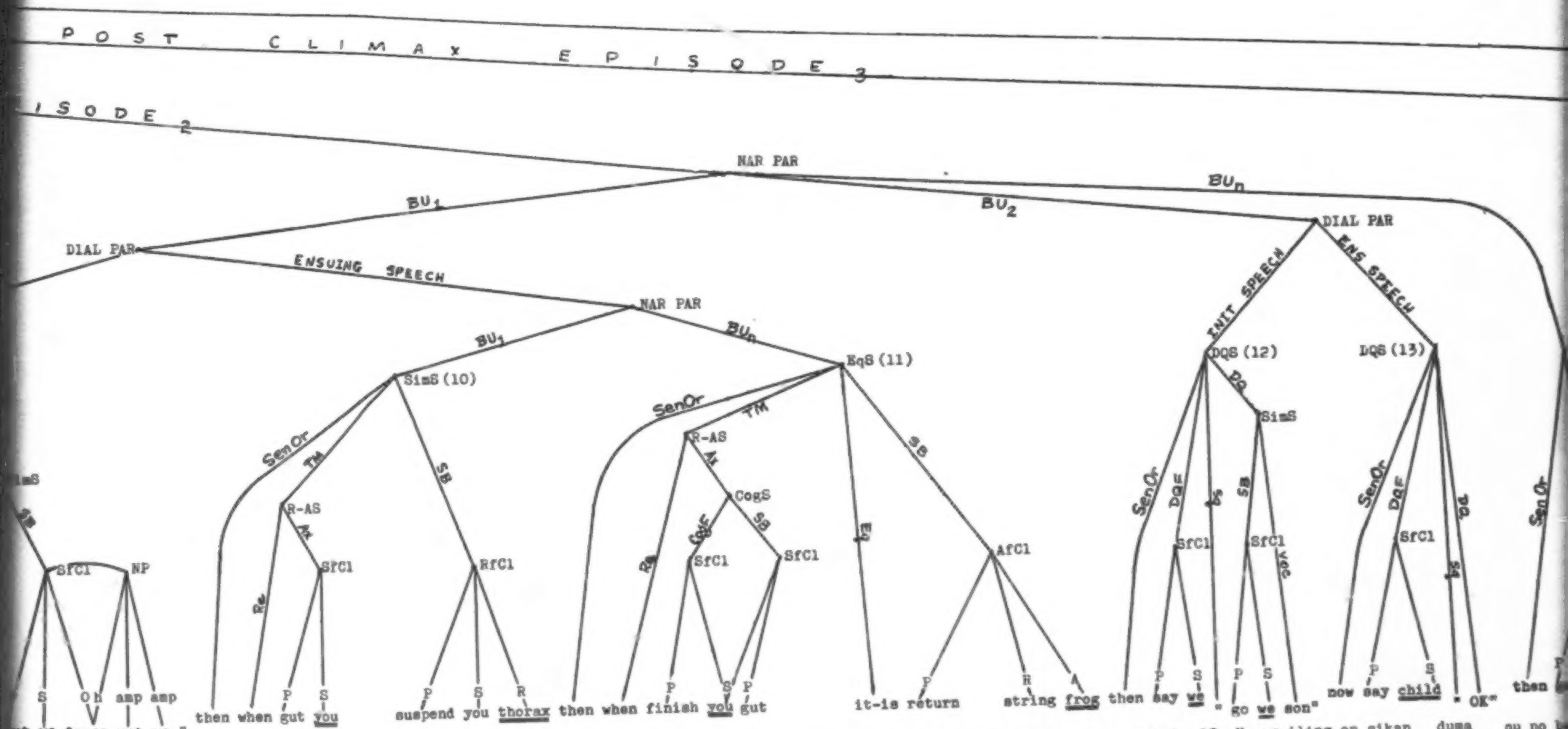

G-DISCOURSE
DISCOURSE
POST CLIMAX EPISODE 1
POST CLIMAX EPISODE
POS
NAR PAR
BU2
SimS (8)
SB
SenOr
OfCl
NP
P S O R Ah amp
next string we ___ chin rattan sharpen
DIAL PAR
INITIATING SPEECH
DQS (9)
SenO
T/CondM
R-AS
Ax
DQ
DQE
SQ
Re
CoorS
SB
CogS
CogE
Ci
Sq
SfCl
OfCl
R-AS
ExCl
NP
RfCl
SimS
voc
SfCl
NP
P S O P O P S R P Cp h amp amp P R
now when get you many and want you that return ___ house and if there-is brook pass you tell child "
P S O h amp
son gut we frogs get

ad sikan uu. 9. Na ko pakapudut kad to madag-an asta maliyag kad to umulì diyà to iyu no baoy asta ko moydu-on sapà no malapas nu nangoni sikan batà to "Ogpangobù kid Utù sik
head now when get you many and want you return to your house and if there-is brook pass you tell child gut we Son th

mbak. .8. Dayun ogtiyukon tau du-on to kòkò to bagon no og-idoban.
frogs then string-up we there chin rattan sharpen

10.


L-DISCOURSE
DISCOURSE
STEP 4 (CONSOLIDATION)
STEP 5 (CONCLUSION)
LEX PAR
ENT1
EVENT 2
FLASHBACK
FLASHBACK
EVENT 1
EVENT 2
RepLS
LSB
LSB
LSB
LSB
LCl
G S
Ac A G G I G Ac A
Ac A G
St Af
Ac A S
G Ac A
Ac A S
Ac A G G
frog (child) [next] string we (frog) chin rattan sharpen (we)
[now when] get you many (frogs) [and] want you [that] return (you) house [and if there-is] brook pass you tell (you) child
[son] gut we frogs



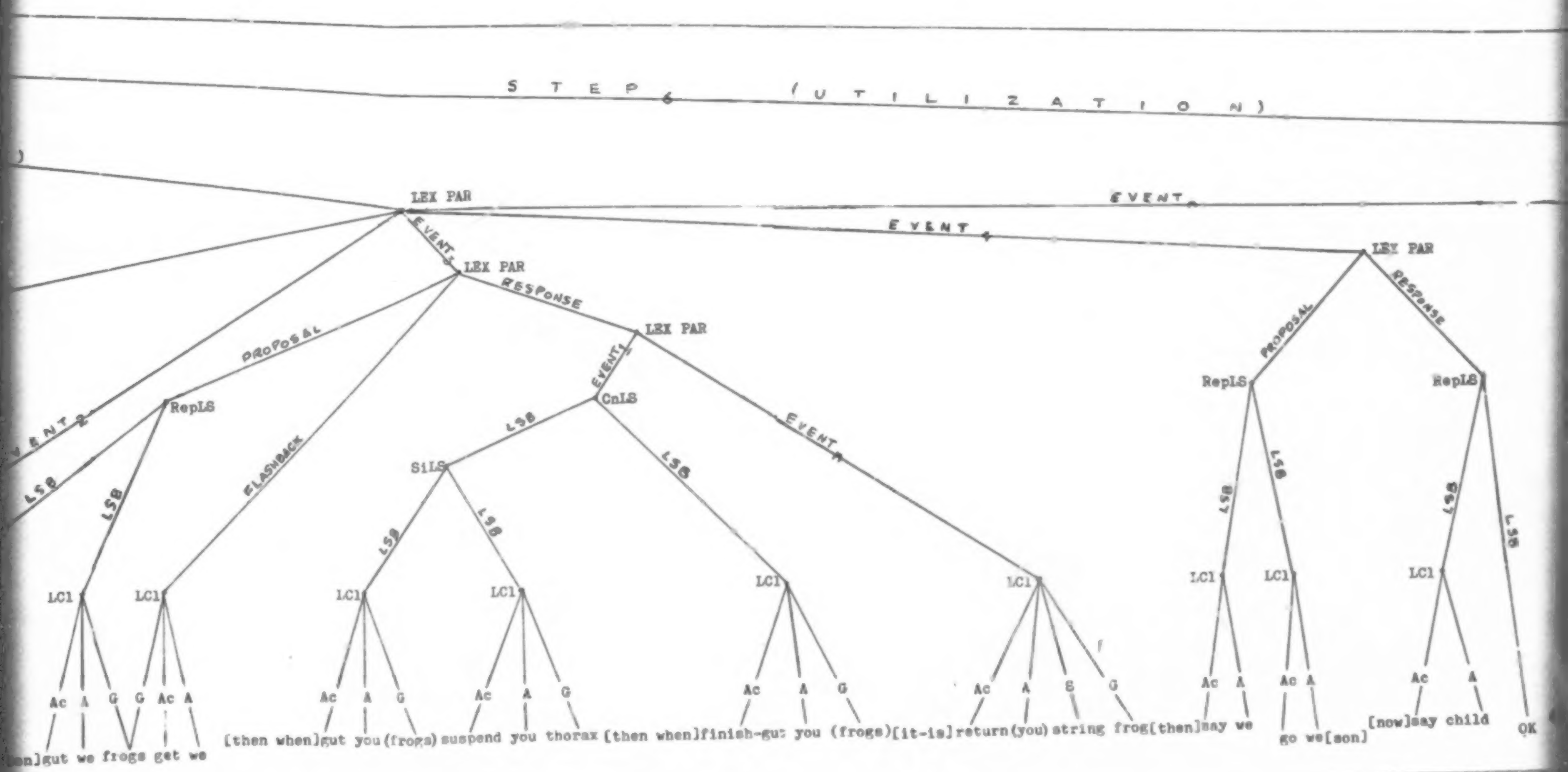
POST CLIMAX EPISODE 3
...ISODE 2
NAR PAR
BU1
BU2
BUn
DIAL PAR
ENSUING SPEECH
NAR PAR
BU1
BUn
SimS (10)
EqS (11)
DIAL PAR
INIT SPEECH
ENS SPEECH
DQS (12)
DQS (13)
SenOr
TM
R-AS
Ax
SB
RfCl
CogS
SfCl
Eq
AfCl
DQF
DQ
SimS
voc
P S R A
...imS
SfCl
NP
...t we frogs get we "
then when gut you
suspend you thorax
then when finish you gut
it-is return
string frog
then say we
" go we son"
now say child
" OK"
then

...ngobù kid Utù sikan napudut ta no ambak ubag." 11. Dayun ko makatapus kad to ogpangobù iyan ig-uli on du-on to pigpantiyukan nu to ambak. 13. Na og-iling on sikan duma nu no b...
...ut we Son the got we frogs few then when finish you gut it-is return onto strung-up you frogs now say the companion your c...

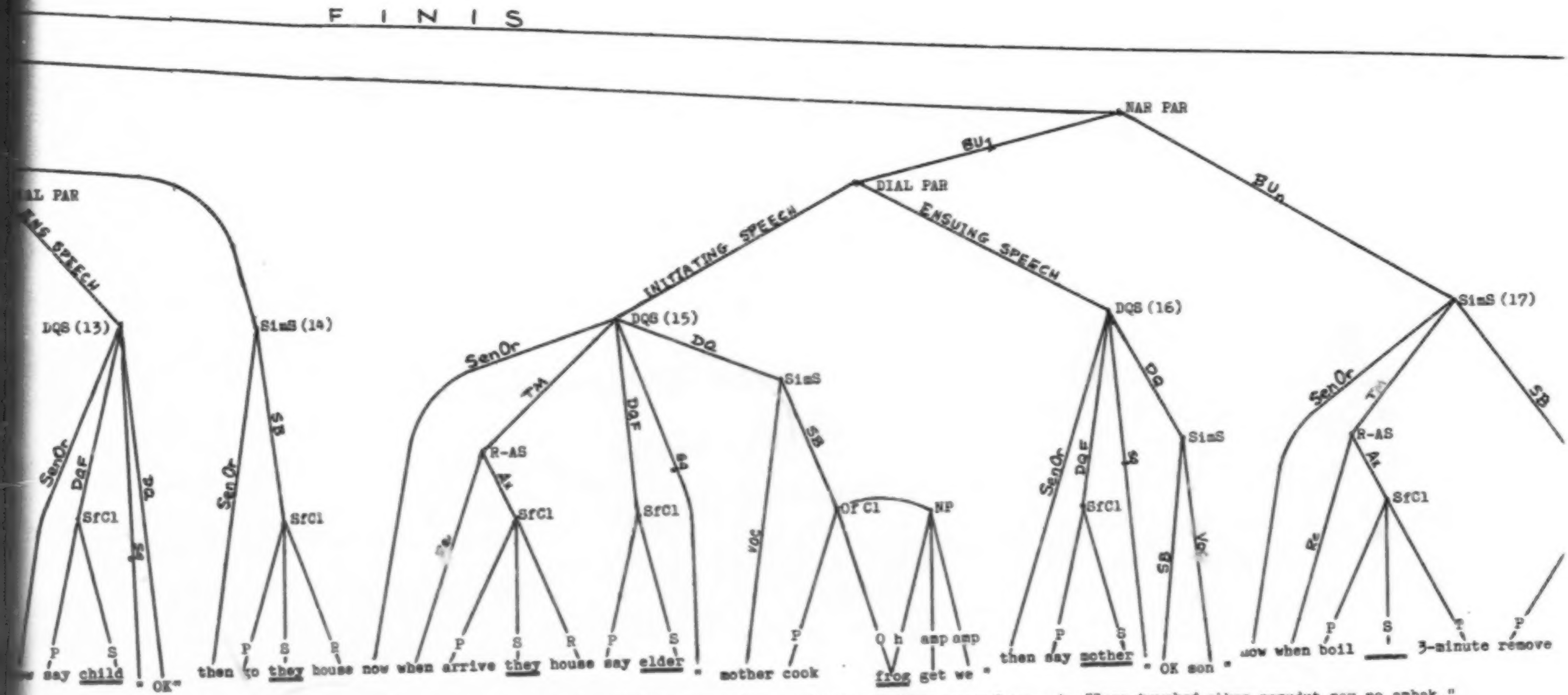
10. Dayun ko umobù ka dini nu sangoti to dagaha.
then when gut you here you suspend thorax

12. Dayun og-ikagi kid to "Ogkuwà kid Utù."
then say we go we Son

14. D...

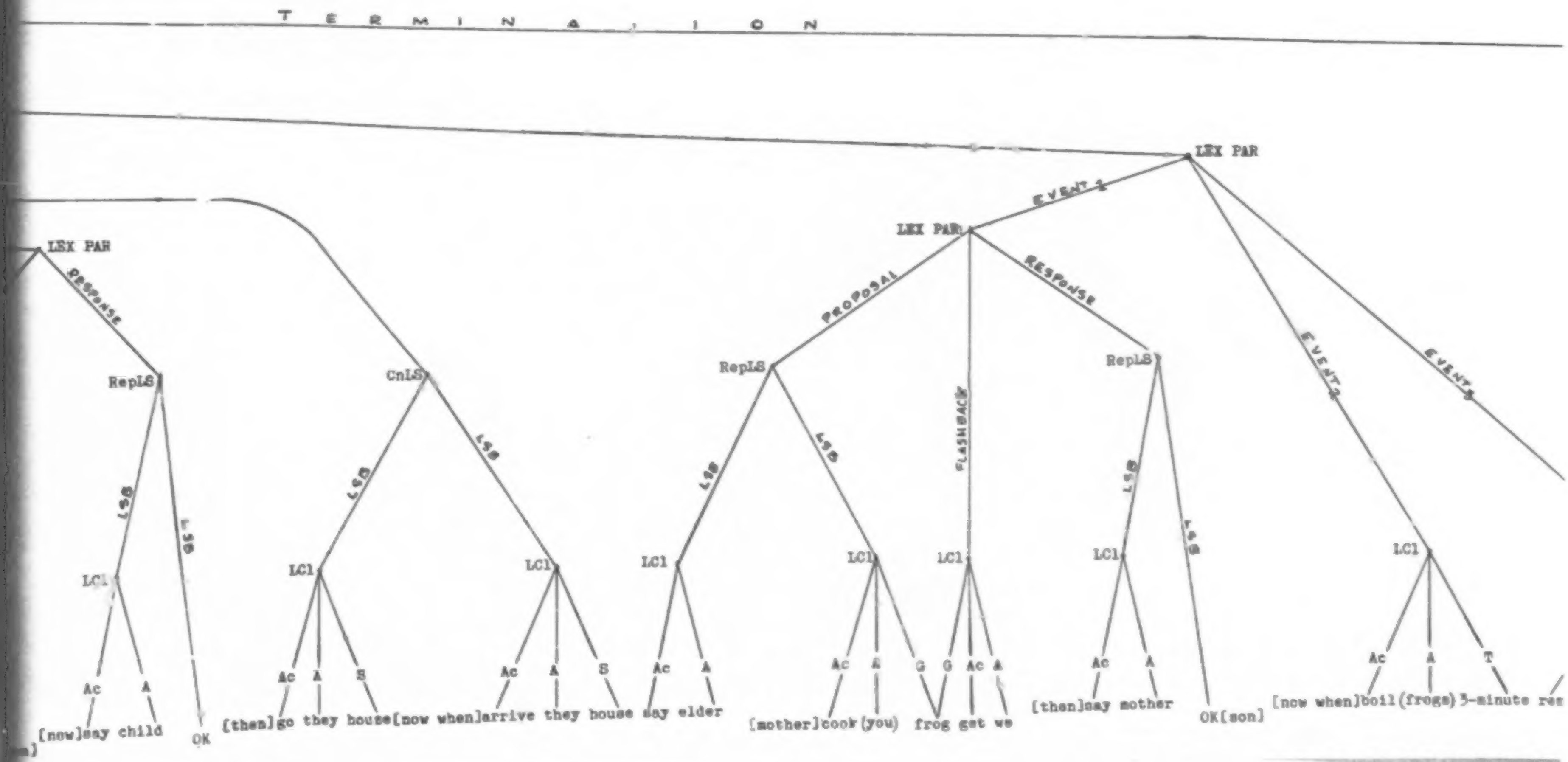


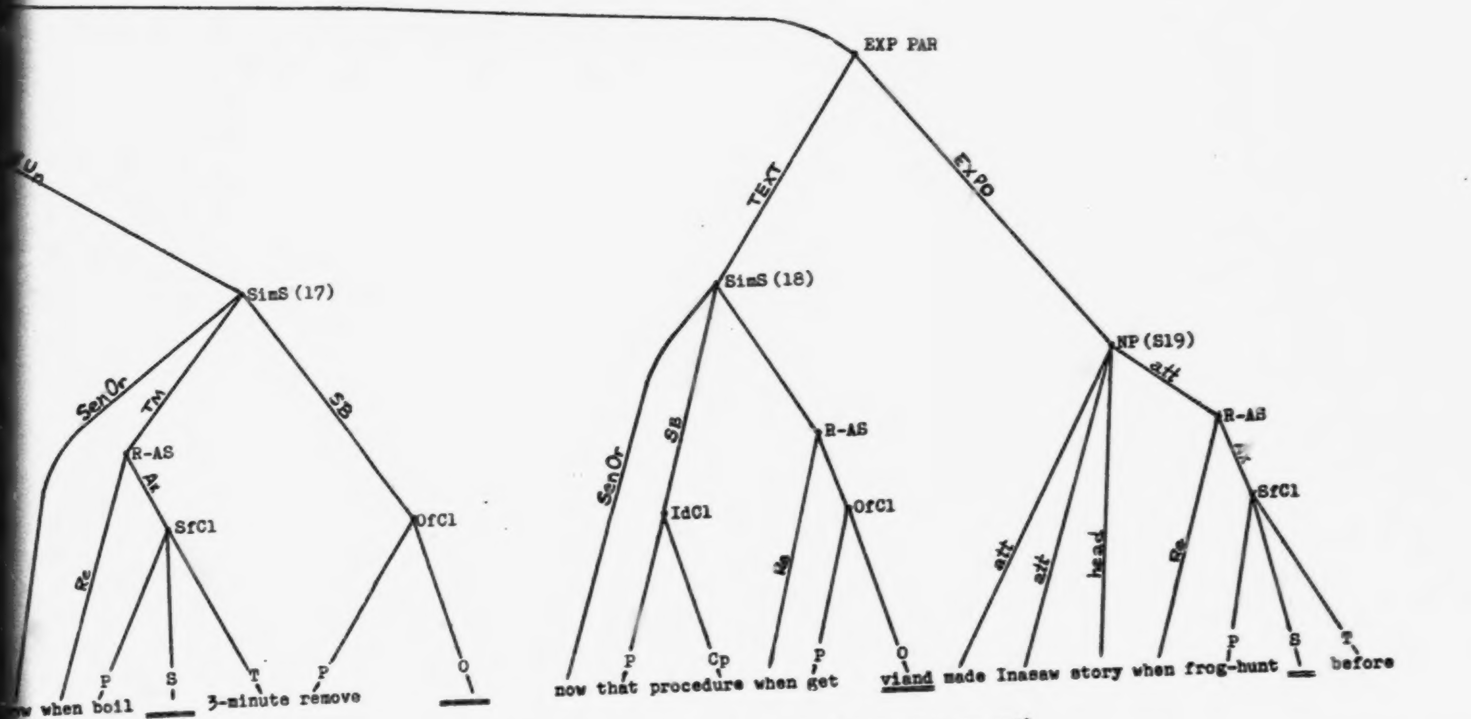
STEP 6 (UTILIZATION)
LEX PAR
EVENT 2
EVENT 3
EVENT 4
EVENT n
LEX PAR
RESPONSE
PROPOSAL
LEX PAR
EVENT 1
RepLS
CnLS
FLASHBACK
SiLS
LSB
LCl
Ac A G
...en]gut we frogs get we
[then when]gut you(frogs) suspend you thorax
[then when]finish-gut you (frogs)
[it-is]return(you) string frog
[then]say we
go we[son]
[now]say child
OK


F I N I S
NAR PAR
BU1
BUn
DIAL PAR
INITIATING SPEECH
ENSUING SPEECH
DQS (13)
SimS (14)
DQS (15)
DQS (16)
SimS (17)
SenOr
DQF
DQ
TM
SB
SfCl
R-AS
Ax
Re
SimS
Voc
Of Cl
NP
P
S
R
O
h
amp
T
say child
" OK"
then to they house
now when arrive they house
say elder
"
mother cook
frog get we "
then say mother
" OK son "
now when boil
3-minute remove

en sikan duma nu no batà, "Na!" 15. Na ko og-abut on kandan diyà to baoy dan og-iling on sikan mawmaniga-on to "Inoy tuwahad sikan napudut noy no ambak."
the companion your child ok now when arrive they there house their say the elder mother cook the get we frogs

ù." 14. Dayun oghipanow on kandan padoog diyà to kandan baoy. 16. Dayun og-iling on sikan inoy to "Na Utù agad man." 17. Na ko sumobu on t
then go they toward there their house then say the mother ok Son even so now when boil


T E R M I N A T I O N
LEX PAR
EVENT 1
EVENT 2
EVENT 3
PROPOSAL
RESPONSE
FLASHBACK
RepLS
CnLS
LSB
LCl
Ac
A
S
G
T
[now] say child
OK
[then] go they house
[now when] arrive they house
say elder
[mother] cook (you)
frog get we
[then] say mother
OK [son]
[now when] boil (frogs) 3-minute re

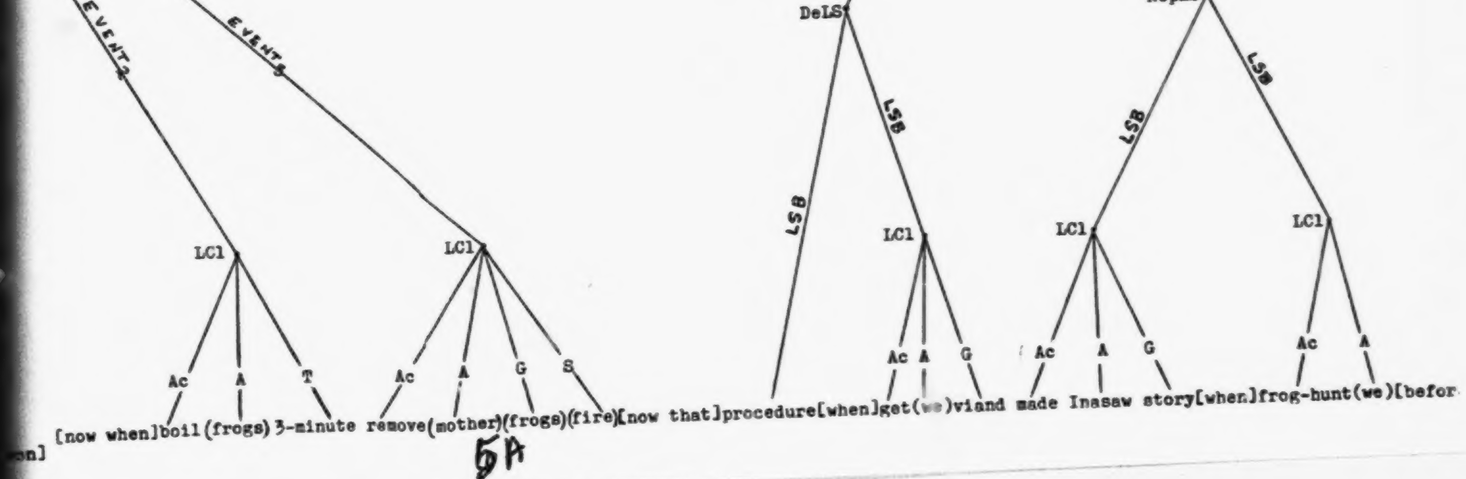

EXP PAR
TEXT
EXPO
SimS (17)
SenOr
TM
SB
R-AS
Re
Ak
SfCl
P
S
T
OfCl
P
O
SimS (18)
SenOr
SB
IdCl
P
Cp
R-AS
Re
OfCl
P
O
NP (S19)
att
att
att
head
R-AS
Re
Ak
SfCl
P
S
T
w when boil 3-minute remove
now that procedure when get viand made Inasaw story when frog-hunt before

napudut noy no ambak."
get we frogs

agad man." 17. Na ko sumobu on to katatou ha-unon on.
even so now when boil three remove

18. Na sikan dà to kadodoog ko ogpuduton sikan no sodà.
now that all procedure when get that viand

19. Hinimu ni Inasaw no istudiya ko ogpangambak natodu-on.
made by Inasaw story when frog-hunt before


LEX PAR
SUMMARY
SOURCE
EVENT 2
EVENT 3
LCl
Ac
A
T
LCl
Ac
A
G
S
DeLS
LSB
LSB
LCl
Ac
A
G
RepLS
LSB
LSB
LCl
Ac
A
G
LCl
Ac
A
en]
[now when]boil(frogs)3-minute remove(mother)(frogs)(fire)[now that]procedure[when]get(we)viand made Inasaw story[when]frog-hunt(we)[befor

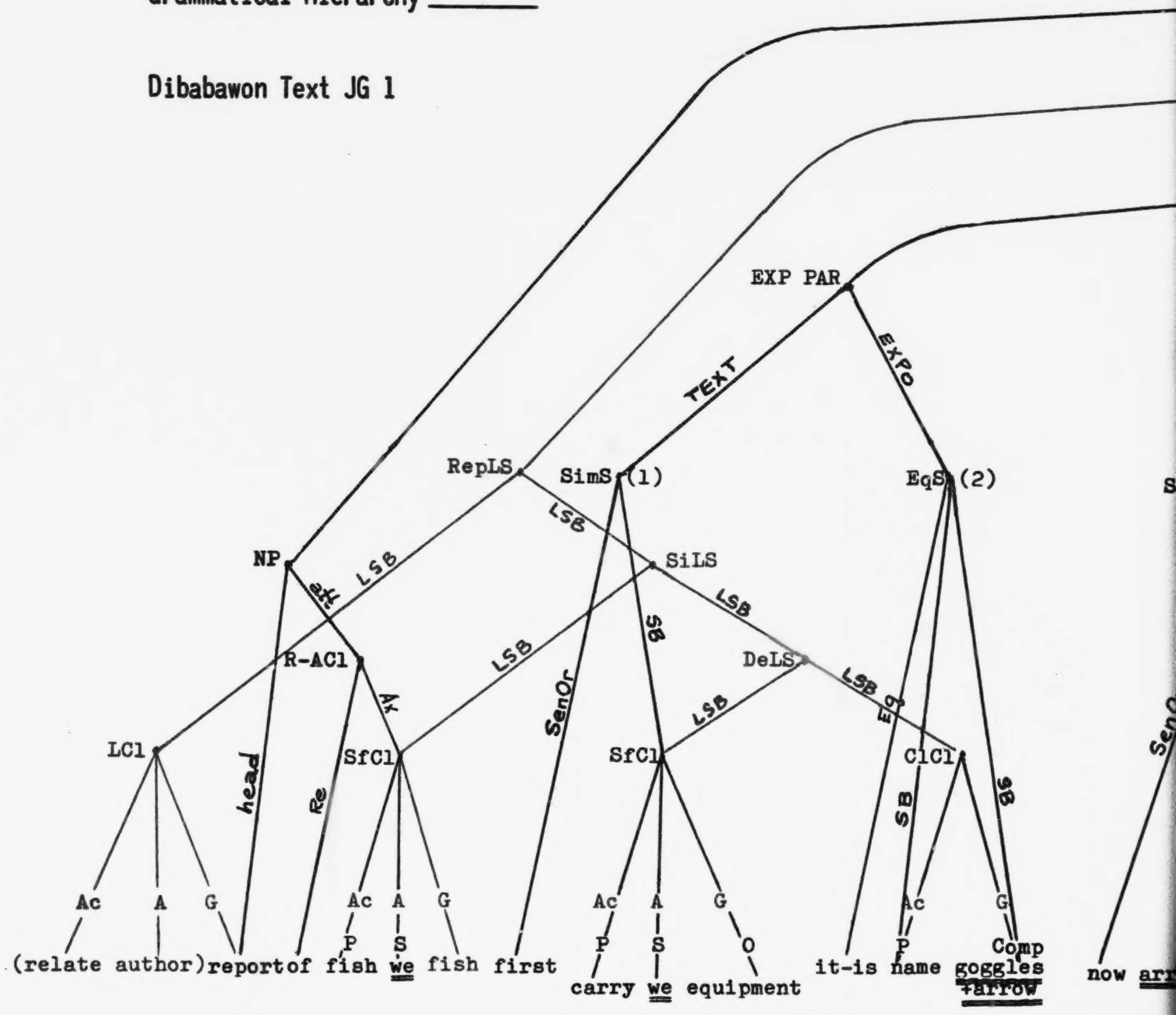
5A

A Report of When We Go Fishing
by Jesus Guminang
Analysis by Myra Lou Barnard

Lexical Hierarchy ________

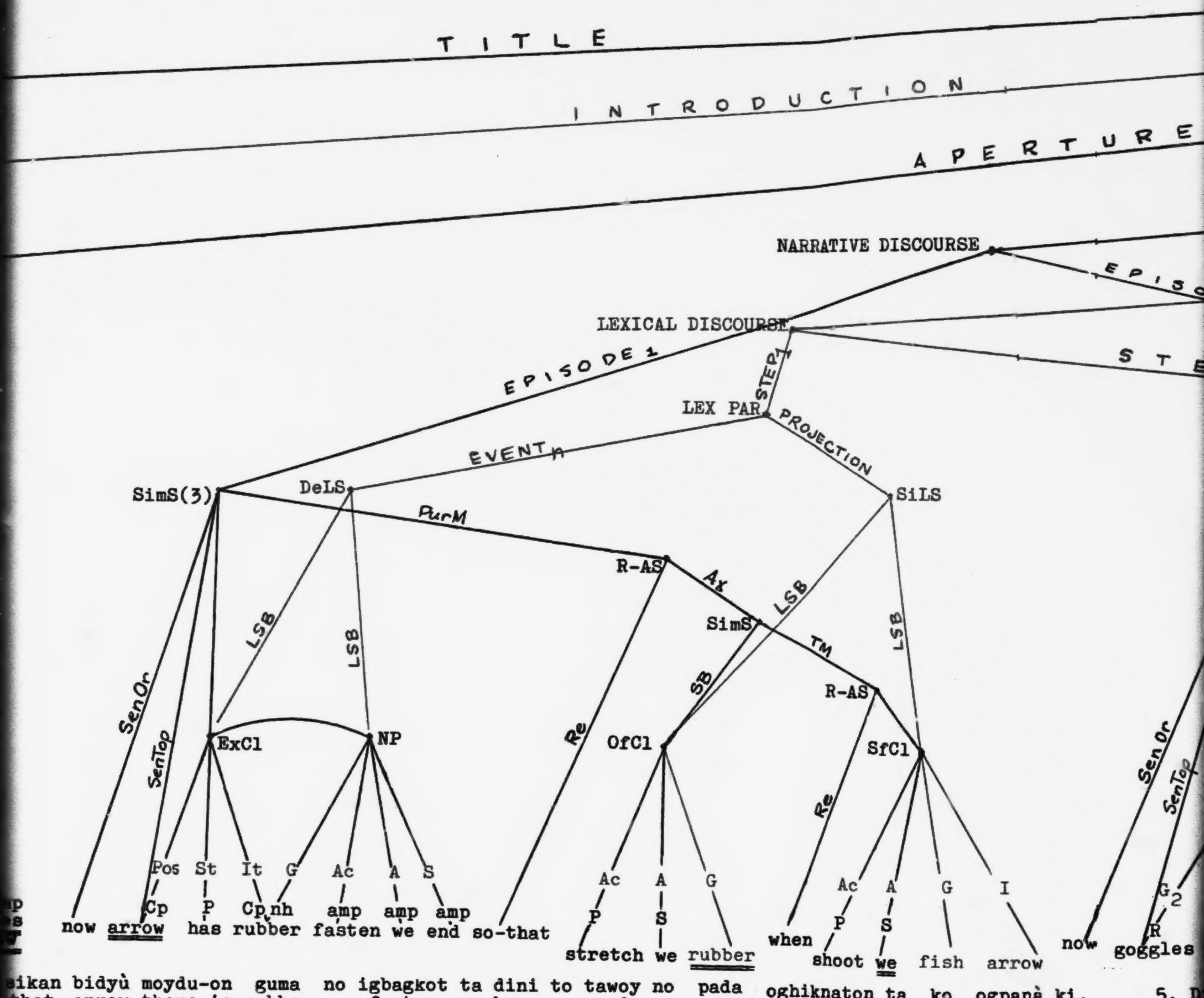
Grammatical Hierarchy ________

Dibabawon Text JG 1


EXP PAR
TEXT
EXPo
RepLS
SimS (1)
EqS (2)
S
LSB
NP
SiLS
LSB
att
LSB
SB
LSB
R-ACl
DeLS
LSB
Ax
LSB
SenOr
LSB
Eq
LCl
head
SfCl
SfCl
ClCl
Re
SB
SB
Sen
Ac A G
Ac A G
Ac A G
Ac G
P S
P S O
P Comp
(relate author)
report
of fish
we
fish
first
carry
we
equipment
it-is
name
goggles
+arrow
now
arr

Nawnangonon to ogpangisdà ki. 1. Una ogdaa ki to daduwa no katingub. 3. Na sikan bidyù
report of fishing we first carry we two equipment now that arrow

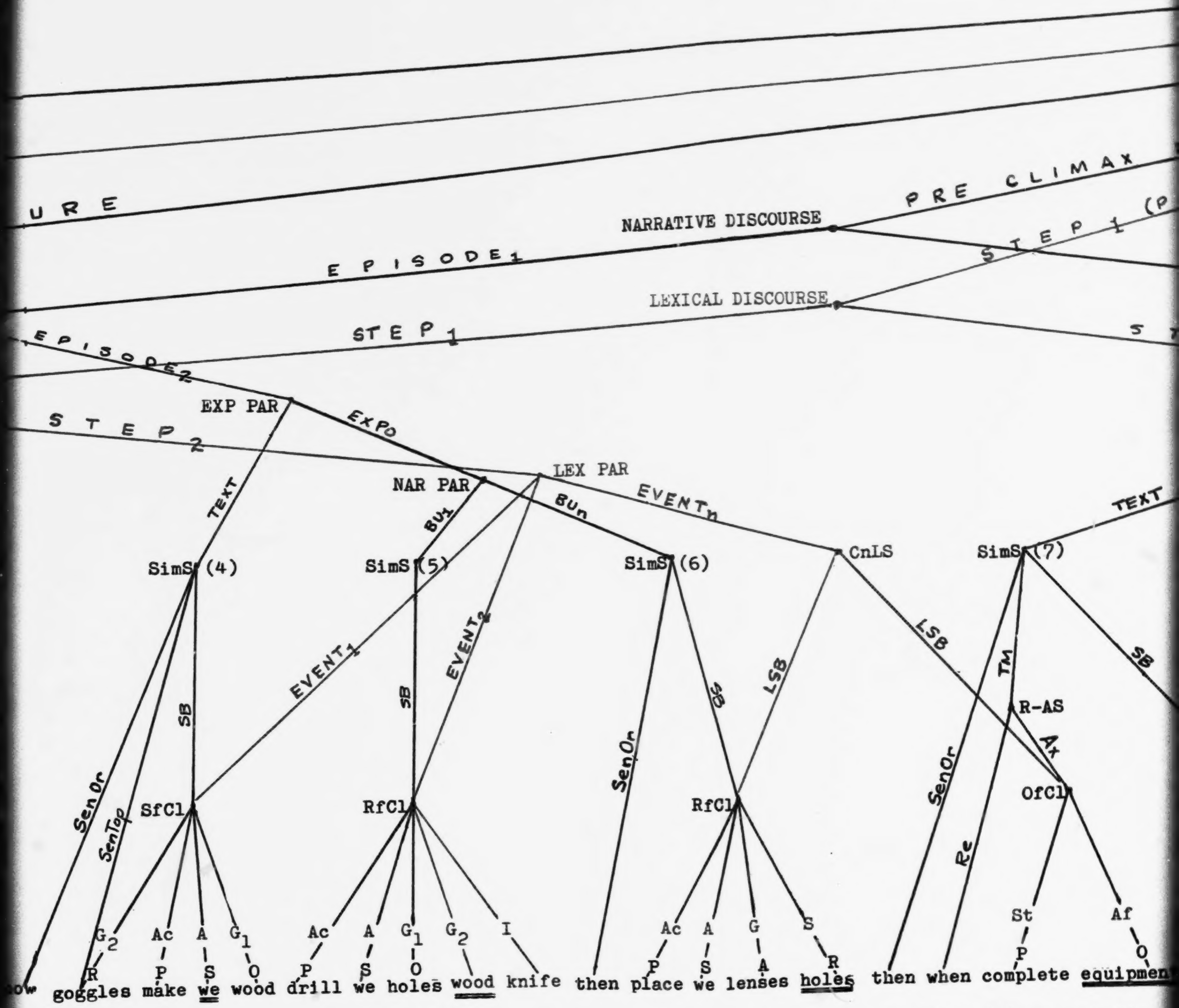
2. Iyan ngadan sikan to mongo antipada a
it-is name that (pl) goggles a


TITLE
INTRODUCTION
APERTURE
NARRATIVE DISCOURSE
EPISO
LEXICAL DISCOURSE
EPISODE 1
STEP 1
STE
LEX PAR
EVENT A
PROJECTION
SimS(3)
DeLS
SiLS
PurM
R-AS
Ax
SimS
TM
LSB
LSB
LSB
LSB
SB
SenOr
SenTop
ExCl
NP
Re
OfCl
R-AS
SfCl
Re
SenOr
SenTop
Pos St It G Ac A S
Cp P Cp nh amp amp amp
now arrow has rubber fasten we end so-that
Ac A G
P S
stretch we rubber
when
Ac A G I
P S
shoot we fish arrow
now goggles
G2
R

sikan bidyù moydu-on guma no igbagkot ta dini to tawoy no pada oghiknaton ta ko ogpanà ki.     5. D
that arrow there-is rubber fasten we here end so-that stretch we when shoot we

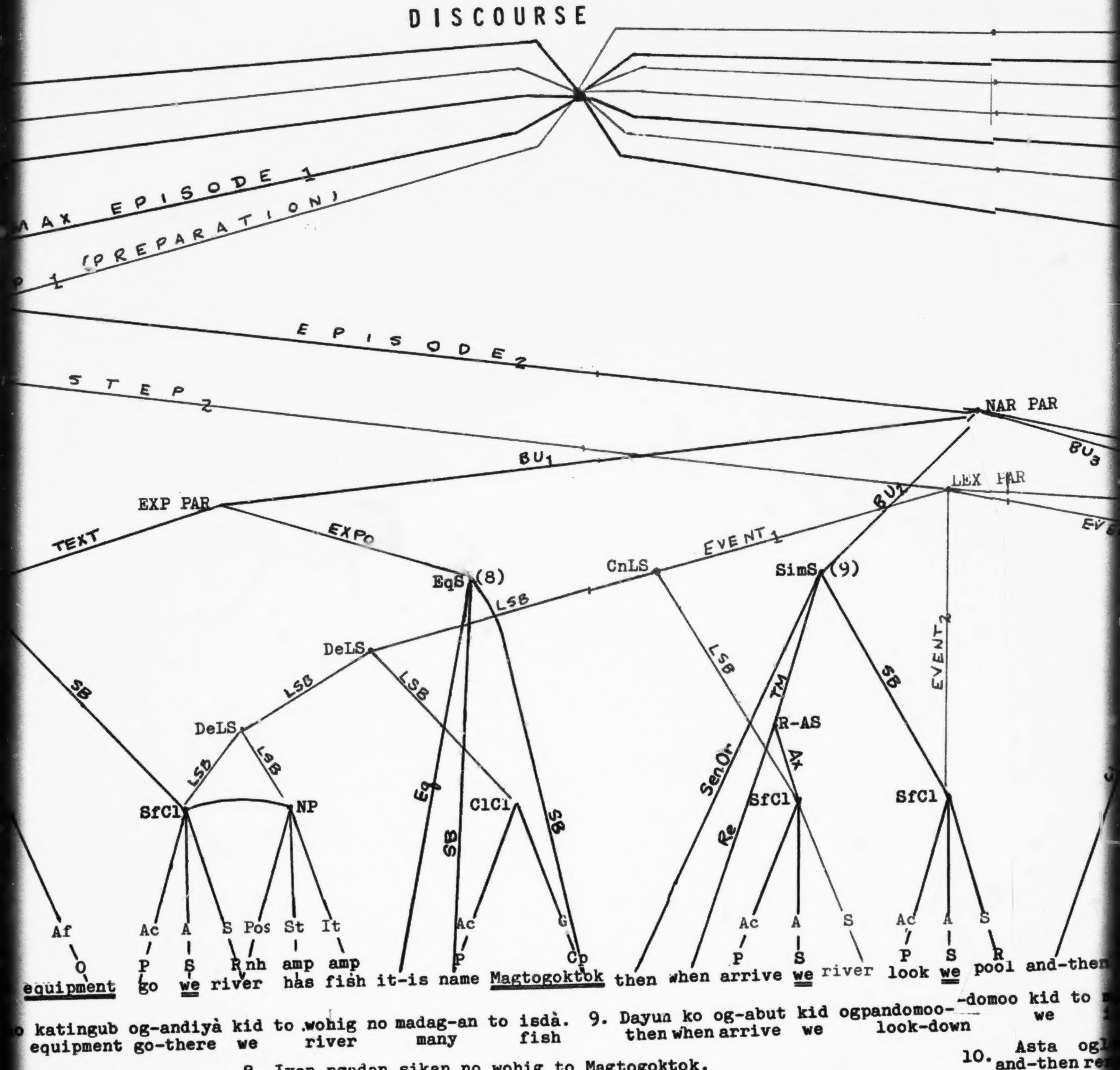
antipada astá bidyù.
goggles and arrow

4. Na sikan gayod antipada ogh
now that also goggles ma


URE
PRE CLIMAX
NARRATIVE DISCOURSE
EPISODE1
STEP 1 (P
LEXICAL DISCOURSE
STEP1
S T
EPISODE2
EXP PAR
EXPo
STEP2
LEX PAR
NAR PAR
TEXT
BU1
BUn
EVENTn
TEXT
SimS (4)
SimS (5)
SimS (6)
CnLS
SimS (7)
SB
SB
EVENT1
EVENT2
SB
LSB
LSB
TM
SB
R-AS
Ax
SenOr
SenTop
SfCl
RfCl
SenOr
RfCl
SenOr
Re
OfCl
G2 Ac A G1
Ac A G1 G2 I
Ac A G S
St Af
R P S O
P S O
P S A R
P O
ow goggles make we wood drill we holes wood knife then place we lenses holes then when complete equipmen

l.        5. Dispuwis oglugi-an ta, lugi to daduwa no kamata. 7. Dayun ko makumplitu sikan daduwa no katingu
e            then     drill     we  hole     two        eye         then when complete    that    two      equipme

ntipada oghimu ki to kayu no mabasag. 6. Dayun ogbotangan tad to ispihu du-on to mongo lugi.
goggles   make   we     wood      hard          then      place      we      lenses there    (pl)  hole


DISCOURSE
MAX EPISODE 1
P 1 (PREPARATION)
EPISODE 2
STEP 2
NAR PAR
BU1
BU2
BU3
LEX PAR
EXP PAR
TEXT
EXPO
EVENT 1
EVENT 2
EVE
EqS (8)
CnLS
SimS (9)
LSB
DeLS
LSB
LSB
DeLS
LSB
LSB
SB
SfCl
NP
Eq
SB
ClCl
SB
TM
R-AS
Ax
SenOr
Re
SfCl
SB
SfCl
Af
O
equipment
Ac
P
go
A
S
we
S
R
river
Pos
nh
has
St
amp
fish
It
amp
it-is
Ac
P
name
G
Cp
Magtogoktok
then
when
Ac
P
arrive
A
S
we
S
river
Ac
P
look
A
S
we
S
R
pool
and-then

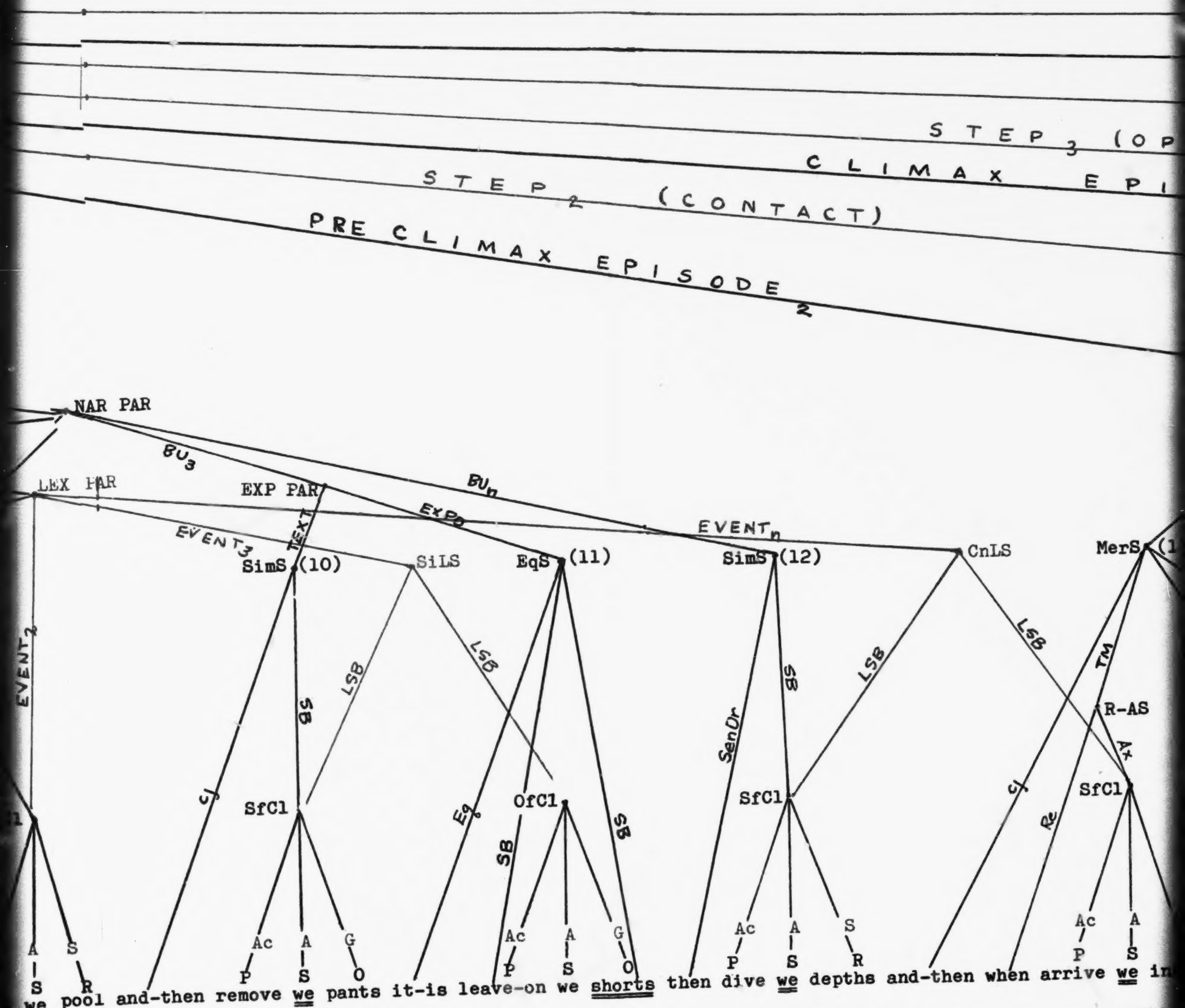
o katingub og-andiyà kid to wohig no madag-an to isdà.
equipment go-there we river many fish

8. Iyan ngadan sikan no wohig to Magtogoktok.
it-is name that river Magtogoktok

9. Dayun ko og-abut kid ogpandomoo-
then when arrive we look-down

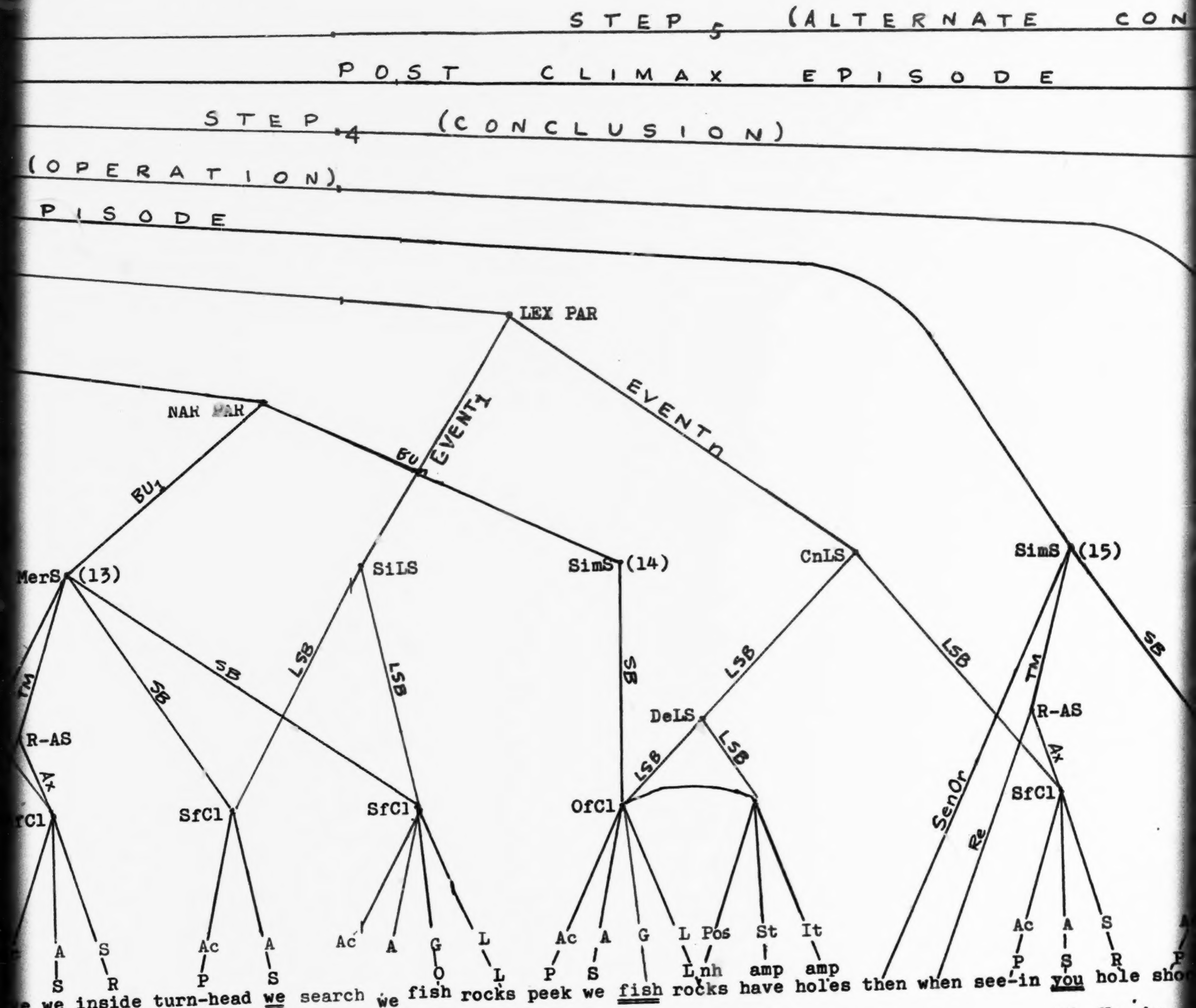
-domoo kid to m
we 1

10. Asta ogl
and-then re


STEP 3 (OP
CLIMAX EPI
STEP 2 (CONTACT)
PRE CLIMAX EPISODE 2
NAR PAR
BU3
BUn
LEX PAR
EXP PAR
TEXT
EXPO
EVENT3
EVENTn
EVENT2
SimS (10)
SiLS
EqS (11)
SimS (12)
CnLS
MerS (1
SB
LSB
Cj
Eq
SenOr
TM
R-AS
At
Re
SfCl
OfCl
Ac
A
G
P
S
O
R
we pool and-then remove we pants it-is leave-on we shorts then dive we depths and-then when arrive we in

bo- -domoo kid to ma-isdà no linow. 11. Iyan nandà ogbilinon ta to karsusilyu. 13. Asta ko umabut kid
-down we is-fish pool it-is only leave-on we shorts and-then when arrive we

10. Asta oglobas kid to putuk ta. 12. Dayun ogpabuwa-buwa kid diyà didaom.
and-then remove we pants our then surface-dive we there depths



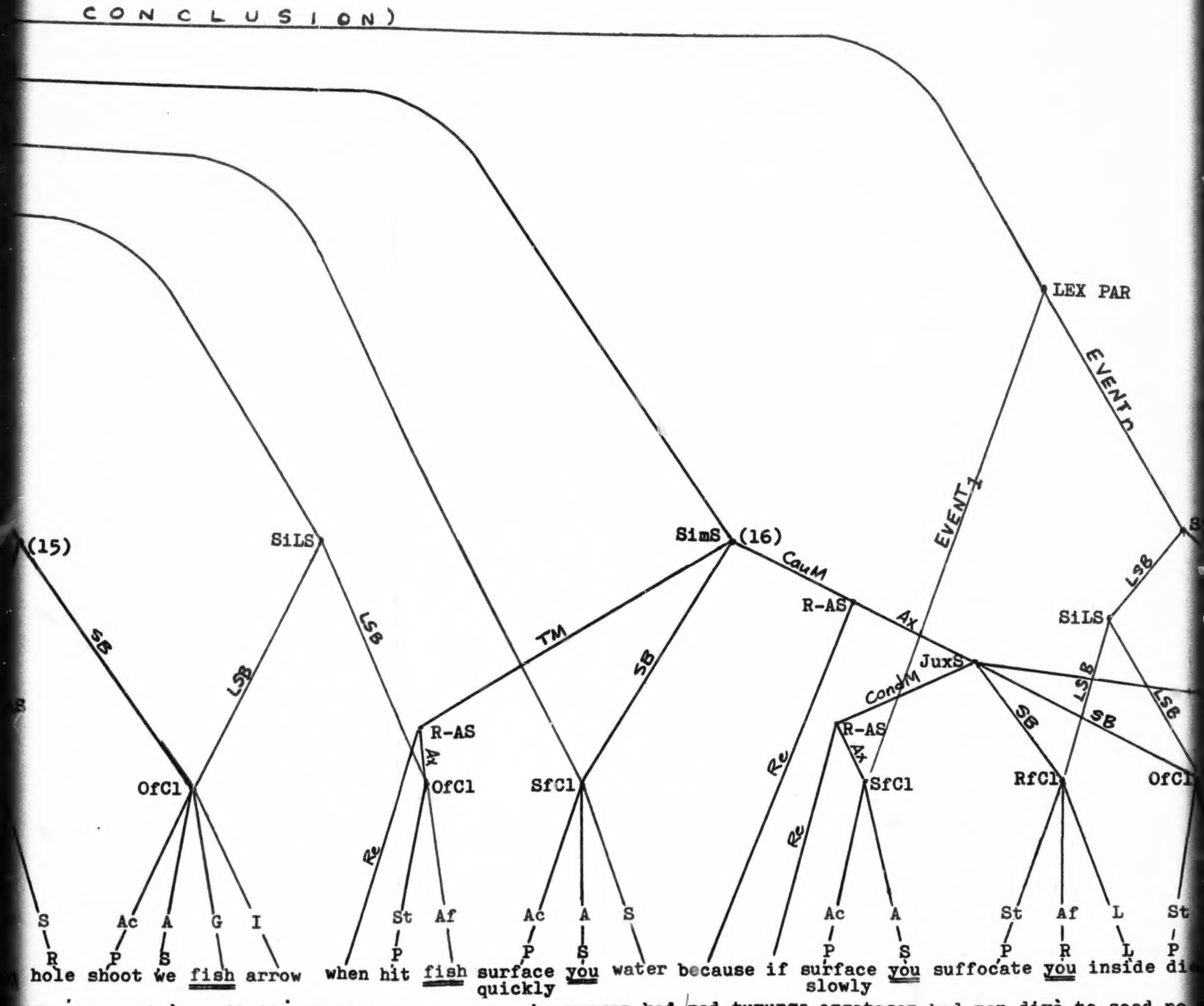
STEP 5 (ALTERNATE CON
POST CLIMAX EPISODE
STEP 4 (CONCLUSION)
(OPERATION)
PISODE
LEX PAR
EVENT 1
EVENT n
NAR PAR
BU 1
BU
MerS (13)
SiLS
SimS (14)
CnLS
SimS (15)
TM
R-AS
Ax
SB
LSB
SenOr
Re
DeLS
rCl
SfCl
SfCl
OfCl
SfCl
A
S
Ac
P
G
O
L
Pos
nh
St
It
amp
R
we we inside turn-head we search we fish rocks peek we fish rocks have holes then when see-in you hole sho

but kid diyà to sood ogpanlingi-lingi kid to isdà ubin diyà to bonot asta diyà to batu.
ive we there inside turn-head we fish even there debris and there rocks

14. Ogpanilibon ta sikan mongo batu no moy lugi.
peek we that (pl) rock have hole

15. Dayun ko k
then when

16. Na ko m
now when


CONCLUSION)
LEX PAR
EVENT 1
EVENT 2
(15)
SB
S
SiLS
LSB
LSB
OfCl
SimS (16)
CauM
TM
SB
R-AS
Ax
Ax
Re
OfCl
SfCl
Re
Re
JuxS
CondM
R-AS
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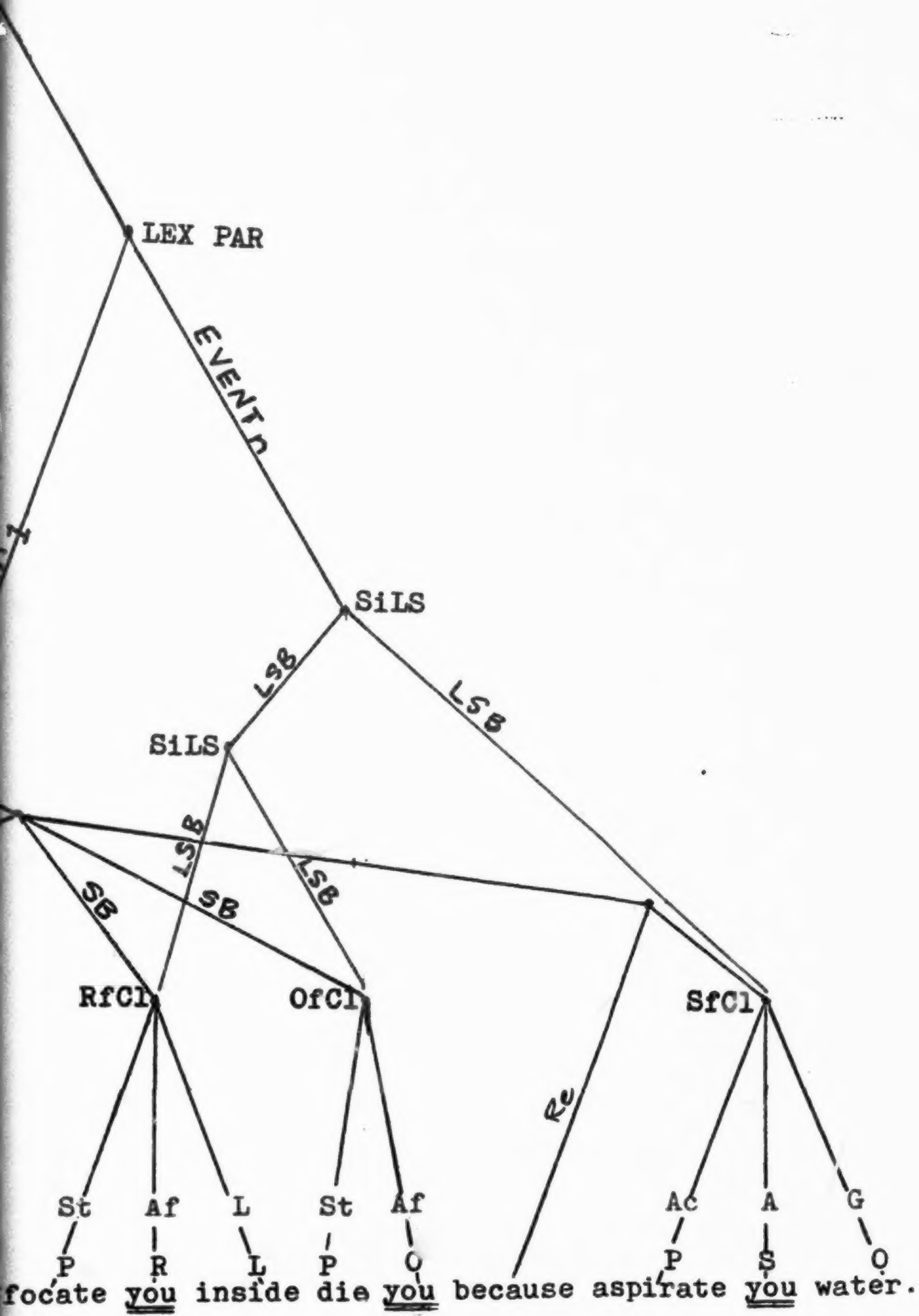
hole shoot we fish arrow when hit fish surface quickly you water because if surface slowly you suffocate you inside di

. Na ko ma-igù on diritsu kad tunga su ko maugoy kad pad tumunga oggotasan kad man diyà to sood no
now when hit quickly you surface because if slowly you yet surface suffocate you there inside

ayun ko kumità kad du-on to lugì dayun on ogpana-on tad.
hen when see you in hole then shoot we

man su . og
because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focate you inside die you because aspirate you water.

man diyà to sood no ogkamatoy kad
there inside die you

man su ogpaka-inom ka man to wohig.
because aspirate you water